THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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Heaven.

When shall I come and appear before GOD.—*Ps.* xlii. 2.

FIRST PART.

1 SWEET place; sweet place alone!
The court of GOD most high,
The heaven of heaven's throne,
Of spotless majesty!
Oh happy place!
When shall I be,
My GOD, with Thee,
To see Thy face?

2 The stranger homeward bends,
And fighteth for his rest:
Heaven is my home; my friends
Lodge there in Abraham's breast.
Oh happy place, &c.

3 Earth 's but a sorry tent,
Pitch'd for a few frail days;
A short-leased tenement.
Heaven 's still my song, my praise.
Oh happy place, &c.

4 No tears from any eyes
Drop in that holy quire:
But death itself there dies,
And sighs themselves expire.
Oh happy place, &c.

5 There should temptations cease;
My frailties there should end;
There should I rest in peace,
In th' arms of my best Friend.
Oh happy place, &c.

SECOND PART.

1 Jerusalem on high
My song and city is:
My home whene'er I die;
The centre of my bliss.
Oh happy place, &c.

2 Thy walls, sweet city! thine
With pearls are garnished;
Thy gates with praises shine,
Thy streets with gold are spread.
Oh happy place, &c.

3 No sun by day shines there:
No moon by silent night.
Oh, no, these needless are;
The Lamb 's the city's light.
Oh happy place, &c.

4 There dwells my LORD, my King,
Judged here unfit to live;
There angels to him sing
And lovely homage give.
Oh happy place, &c.

5 The patriarchs of old
There from their travels cease:
The prophets there behold
Their long'd for Prince of Peace.
Oh happy place, &c.

6 The Lamb's apostles there
I might with joy behold;
The harpers I might hear
Harping on harps of gold.
Oh happy place, &c.

7 The bleeding martyrs they
Within these courts are found;
Clothed in pure array,
Their scars with glory crown'd.
Oh happy place, &c.

8 Ah me! ah me! that I
In Kedar's tents here stay:
No place like this on high,
Thither, LORD, guide my way.
Oh happy place, &c.

Divine Poems, 1737.

EDUCATION.

From the Episcopal Recorder.

LOOK TO THE CONSEQUENCES.

It is well.—2 *Kings* iv. 26.

"MY dear child," said Mrs. Stephenson to her daughter, "you are just arriving at that age when the world appears most fascinating, and will offer you the greatest number of enticements to allure you into the path of pleasure, and yet you desire to unite yourself to the Church of our Lord JESUS CHRIST; you are a member of it by baptism, and I have endeavored to educate you according to its wholesome rules. But in the solemn act you contemplate, YOU GIVE YOURSELF unto the LORD.

"You know my opinions as a Christian and an Episcopalian, that we must not be communicants, and yet partake of the vanities and follies of fashionable life. As we are commanded by the holy word of GOD, which should be our guide, 'be not conformed to the world;' that 'we should not henceforth live unto ourselves, but unto Him who died for us;' and our Saviour himself assures us, 'Ye cannot serve GOD and mammon.' Our excellent Church, also, makes us solemnly promise 'to renounce the pomps and vanities of the world.' Now, my dear child, remember all this, and remember also, that your situation in life entitles you to a place among 'the first people,' as the world terms them—the first class in society—and they will solicit, cajole, and jeer you to comply with their customs. But your baptismal vow, as I have always assured you, will not allow of your yielding to their persuasions. Think you, my love, you can withstand them?"

"Not of myself, dearest mother, but the Saviour will assist me; and if I take the holy vows of the Church upon me, they will serve as a wholesome check whenever the world, or my poor, weak heart tempts me. O dearest mother, let me dedicate myself to the LORD at once. I am only fifteen, to be sure, but He has promised, 'those who seek me early *shall* find me.' I would not lose the favor of GOD for all the honors of this earth; nor the happiness of heaven for every perishable joy the world can give. The sober pleasures of religion are all I desire. 'Ye glittering toys of earth adieu! a nobler choice be mine.'"

"A nobler choice indeed, my dear child," exclaimed the happy mother, clasping her daughter to her heart, "it *is* well! and I thank my GOD for your determination: I secretly wished, and lifted up my heart, that you might keep your baptismal vow, and persevere in your pious resolution; but it was my duty to *try* you. May the LORD bless you, my child, and keep you for ever by his bleeding side, and may you adorn the doctrine of GOD your Saviour by a consistent life, and find your happiness in his holy service."

A few days after Miss Stephenson had been confirmed and had communed, a lady said to her, "Ah, my dear, you know not what delights you have *renounced*—the exquisite pleasures of the theatre and the ball-room—but perhaps you intend to partake of them, and be a communicant also, as many persons do?" Miss S. modestly replied, "No, madam, I am an Episcopalian, and if my Bible did not forbid my living in worldly pleasure, my Church positively does. I have gone to the altar, saying, 'I offer and present unto thee, O LORD! myself, my soul, and my body, to be a reasonable, holy, and living sacrifice unto thee.' And the minister of GOD invited me to take the holy sacrament upon the condition that I intended to 'lead a new life, following the commandments of GOD, and walking from henceforth in his holy ways,'—'submitting myself *wholly* to his holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of my life.' Now, dear madam, if I partake of worldly amusements, I am not 'a living sacrifice unto GOD,' I am not 'walking in his holy ways, and studying to serve him;' but I am a living sacrifice unto folly and vanity: am studying to serve the carnal heart, and am partaking of those 'pomps and vanities' which in my baptismal vow I promised to *renounce*. If those worldly pleasures are so exquisite and delightful, still, after all these solemn promises, it is my *duty* to give them up, and walk in the holy ways of religion. But I have heard many persons say they were a *weariness* to them, though they felt the excitement produced by them as necessary from habit as wine to the toper; while I behold the real Christian, such as my good mother here, cheerful, contented, and happy, and hear her say, 'the sober pleasures I enjoy never weary or satiate.'"

Mrs. Stephenson smiled, and addressing her visiter said, "It is well! We brought up our children to consider the baptismal vow a sacred obligation: and to remember that while our beneficent heavenly Father placed us here to be happy ourselves and to make others happy, our Divine Redeemer assures us, that 'the friendship of the world is enmity against GOD: and commands us, 'be not conformed to the world.' I try to act, and to teach my children to act, as I think the word of GOD directs, and I would persuade others to make THAT their guide. There I am told that '*revellings and such like*' are among the forbidden and sinful works of the flesh; (Gal. v. 21.) and '*revellings* and *banquettings*' are, by St. Peter, First Epistle, iv. 3, classed with those things that even the worldly acknowledge to be sinful: as they are by St. Paul, in his Epistle to the Galatians. Therefore I cannot partake of them, and I counsel my children not to do so."

Thus also, Mr. and Mrs. A. educated their children to remember their baptismal vow, and they have the happiness of seeing them, though actively and industriously engaged in the business of life, "seeking first the kingdom of heaven and his righteousness." They can say, "I do fondly trust our sons have devoted their youthful hearts to the service of the Redeemer." And our little children, "I thank GOD, are attentive to these matters." It is well! and so many more parents would have cause to say, did they themselves remember, and *teach* their children to remember, (as we have heard the Rev. Mr. De L—— remark,) that "by partaking of those dubious amusements the world calls innocent, but which we know war against the soul, we deny our Saviour."

Reader, listen to the sentiments of the Rev. Charles B. Taylor on this subject. "My son is called a Christian; he has been admitted into a solemn covenant with GOD *at baptism*. That sacred ordinance must not be slighted, must not be left as if the mere form would work of itself to cleanse the heart: it must be improved by watchfulness, and prayer, and exertion. My son must learn, with GOD's help, to be true and faithful to his solemn baptismal vow, or he will grow up, in one awful sense, a hypocrite, an untrue and faithless disciple to the kindest of beings." God-fathers and god-mothers promise to *see* that their god-children are brought up to love and serve their heavenly Father: let them also learn to be true and faithful to their solemn vow. "The vows and promises made at baptism should never be absent from our thoughts; for the current of the world, its maxims, and its society, go onward in a direction contrary to that pointed out by the Christian's early vow. And we should pray for the help of that HOLY SPIRIT, without whom we can do nothing, that we may have the will and the power to keep our sacred promise. For CHRIST himself will do all on his part to bless the *hearty endeavors* of his disciples, and will never fail to assist those who seek him and his gracious help."

"It is not enough for us to talk in general terms of renouncing the world. We must go into *particulars*, and then inquire, do I, as I have engaged and vowed at my baptism, do I renounce the world? Do I renounce worldly honors and distinctions, and worldly riches, worldly wisdom, worldly society, if not altogether, yet as much as possible, and always enter and leave it with thoughts and feelings in a higher, holier, and yet *humbler* frame? Do I strive to live and move in a higher atmosphere?" Do *I*, as I have vowed, renounce these things, and teach my children to do so, and *make* them do so, (until they are of age to act for themselves?) If we can conscientiously reply, "I do renounce them all, and, by GOD's help, do not follow and am not led by them"—we may say, It is well! For if we try to keep holy our part of the sacred covenant, GOD most assuredly *will* bless us. He never fails on *his part* toward us or our children. We saw an interesting young lady once, unexpectedly to herself, at a private ball: many persons solicited her to dance, or, as she had never been at a dancing-school, merely to stand up and walk the figures of the cotillions. She politely but firmly refused, saying, "My parents would not approve, were they here, and I cannot disobey them." Her parents, and indeed all her forefathers, brought up their children to keep sacred their baptismal vow; and she, among the others thus educated, became truly pious. At one time the venerable great, great grandmother was seen kneeling at GOD's holy altar, with forty of her children and children's children around her, male and female, partaking with the venerable and blind "mother in Israel" of the sacred memorials of their Saviour's dying love. It is well! "Train up a child in the way he *should* go."

Our beloved and truly Apostolical Episcopal Church would be a praise in all the earth, if her professing members would obey her rules. As Taylor says, "Among the many fair daughters of the Church of CHRIST, there is none breathing a more pure and spiritual mind, none bearing herself with a more chaste and dignified grace of demeanor, than the Episcopal Church; and if *she* falls, it will not be the attacks of her avowed enemies that have brought her queen-like glories to the dust; but the false, false ways of her avowed admirers and her professed defenders." GOD's ancient people, the Jews, were commanded to bring their children at eight days of age, and dedicate them to the LORD in the holy rite of circumcision, and were ordered to teach and command their children and their household to keep the way of the LORD. Our holy ordinance of baptism takes the place of circumcision; and to make it more certain that her infants will be trained up in the nurture and admonition of the LORD, the Episcopal Church requires that their guardians do vow that they will *see this done*.

Parents, children, strive to keep your baptismal vow. Consider "what a solemn vow, promise, and profession you have made!" try to do the will of GOD from the heart; seek His aid and blessing in it. Then shall thy Church shine brightly; the voice of joy and gladness be among her members; and when asked by her brethren of other denominations, "Sister, is it well with thee?" her reply will be, "It is well!" And the constant and cheerful cry of the watchman on her towers will be, All's well! all's well!

PRAYER FOR CHILDREN.

MUCH is accomplished in the education of children, by *humble, persevering prayer*. The pride of parents is apt to be concentrated in their children. Parents of some intellectual activity and resolution, and *young* parents especially, are very apt to place great confidence in their own skill, and management, and firmness in the education of their offspring. This pride in our children, and this confidence in ourselves, may meet with severe trials. And it is often best they should meet with them. No matter how soon parents learn the lesson, that the LORD of heaven and earth holds both them and their children in his hands, as the clay is in the hands of the potter. GOD means they shall renounce their self-confidence, and feel their dependence upon him. When parents, who have been, in a measure, faithful in the instruction of their children, and vigorous in governing them, see that their children disregard their instructions and authority, and in defiance of all their efforts, remain alienated from GOD; they will lie prostrate on their faces, and as the last resort, carry their children to the GOD of all grace and power. And the sooner, the more earnestly, and the more submissively, they do this, the more reason they will have to hope.

Parental tenderness is the most pure, the most faithful, the most unwearied, when it is nourished by prayer. It is at the mercy-seat, that a parent's love all flows out, and without weariness or discouragement. GOD has done much to encourage and foster this spirit of prayer for our children. The revelations of his mercy to them are coeval with their need of it. The rite of infant baptism, corresponding as it does so delightfully with the natural relation that exists between parents and children, points the believing parent to GOD as his only refuge for his offspring. Some parents have had very precious evidence of exercising faith in GOD in this early devotement of their children. The early hold which they have thus taken of the divine covenant they have never relinquished. When overwhelmed with solicitude for their children, prayer has been their solace. When oppressed with disappointment on their account, they can still look up to the heavens, with the sweet hope that their pure winds will yet breathe, their soft suns arise, and their refreshing rains descend, upon the plants they have so assiduously cultivated. Pious parents may expect their children to lose all their tenderness of conscience and their respect for religion, and to rush into scenes of temptation, when they cease to pray for them. But on the other hand, it is a token for good, it is a sweet presage of mercy to their children, when GOD pours upon their parents this spirit of grace and supplication.

Daily, in your families, let your children hear you pray, and pray *for them*. At some stated seasons of domestic devotion, perhaps on the Sabbath, let the burden of your prayer be for the blessing of GOD upon your children. From time to time, take each of them separately, and go to the throne of grace. Remember them too, often, and particularly, and one by one, in your own private devotions. Frequently set apart days of special prayer for them, and sometimes days of prayer and fasting. There, let the affectionate and faithful father pour out his heart to GOD for his children, and feel that he cannot let the Angel of the Covenant go, until he bless them. And there, let the trembling mother learn what it is to travail in birth a second time for her children, till CHRIST be formed in them. There let her wrestle with GOD, and express the ardor of her soul. Not content to plead for restraining grace for her children, let her have confidence to plead with GOD for his saving mercy, satisfied, that he will, in his own time and way, answer her prayer.

We say then, that much may be done in the education of children, by humble, believing, persevering prayer. Go and plead for them, as the precious deposit committed to you to train up for heaven. Go and plead for them, as fallen by their iniquity, and lost without an interest in atoning blood. Go and plead for them as the possessors of an unalienable immortality. Go and plead for them, by all the tenderness of JESUS' love, and by all the agonies of that hour that may separate them from you—from GOD—from the joys of his right hand. Go and plead for them, by all the hopes of that happy moment, when, if your supplications are answered, you will go up before the throne of judgment and say, "Of those which thou hast given me, I have lost none."—*Spring's Hints to Parents.*

MISCELLANY.

EPISCOPAL INCONSISTENCY.

IF our practice as Churchmen is in no respect inconsistent with our professions, the words at the head of this article need create no alarm. If otherwise, it matters not by what mode our attention is called to errors of practice, so we do but amend them.

I suppose that all Churchmen are agreed that our Church is built upon the foundation of the apostles, JESUS CHRIST being the chief cornerstone; and that CHRIST did not only constitute a Church, but appoint a ministry in it, with power to ordain rules for its government and discipline. If it were not so, confusion and disorder would prevail without remedy. Accordingly, we find that the apostles, and other primitive governors of the Church, established regulations for the conduct of divine worship, the preservation of order, and other things not particularly determined by CHRIST; which, in substance, have been handed down to the present day; with such variations as the state of society from time to time required. And as "there is, and ever will be, the same necessity of prescribing rules for the peace and good government of the Church, and the order and decency of divine worship that there was in the apostolic age, so, consequently, there is the same reason why this authority should be transmitted to the bishops in all ages, as any other part of the apostolic office."—(*Nelson.*)

Now, if the Church has the right to exact obedience in things not particularly commanded nor forbidden in the Gospel, but yet deemed essential to its well-being and the preservation of peace and order, it is surely the duty of its members to obey. We are required in the Gospel to submit ourselves to those who have the rule over us; and to be subject for conscience' sake. We are commanded to hear, that is, to obey the Church. Indeed the authority to prescribe the mode of worship, and all the decencies of divine service, is necessarily involved in the power of conferring holy orders. And wherever there is right and authority on one side, there is corresponding obligation on the other.

This duty of obedience to the lawful commands of the Church is peculiarly incumbent on its clergy. First, for the sake of good example. For how can laymen be successfully taught to obey, or even to respect a Church, whose precepts their "spiritual pastors" openly disregard? "Few enemies of the Church," says Bishop Luscombe, "are so dangerous or dishonest, as they, who, while they receive her orders, degrade her authority, and diminish her influence, by their disregard of her positive institutions." Secondly, they are expressly bound to this by their ordination vows; in which they solemnly promise, "always so to minister the doctrine and sacraments, and the *discipline* of CHRIST, as the LORD hath commanded, *and as this Church hath received the same*, according to the commandments of GOD," and "reverently to obey" their bishop and other chief ministers, who, *according to the canons of the Church*, may have the charge and government over them; "submitting" themselves "to their godly judgments." If these engagements do not include obedience to all the requirements of the Church, legally expressed, and not contrary to the word of GOD, it is difficult to understand to what they are intended to be restricted.

And yet, there are some ministers in our Church, who maintain that the canons and rubrics are precisely of the same obligation with the directions for public worship among the dissenters; that is, to be varied or omitted by any minister, according to his own views of expediency. Thus, while some clergymen open their churches on all appointed holy-days, others take notice only of such as they find it convenient to observe. Sometimes the litany, instead of being read in the morning service, as the rubric requires, is altogether omitted, or reserved to form part of an occasional third service in the evening. Others omit the ante-communion service altogether.

I say nothing of the rubric requiring the use of some portions of the psalms in metre on every occasion of public worship. This rubric has been thought spurious; but since the last General Convention has by canon 46th, established as a standard book, the edition of the Common Prayer Book of the press, in 1832, which contains this rubric, perhaps its obligatory character will be no longer disputed. In behalf of the version of psalms, it may be pleaded, that though the poetry sometimes is poor, yet the sentiments are always inspired. Can this be said of all hymns?

By canon 28th of the last revision, ministers are required, "by *stated* catechetical lectures and instruction," to "be diligent in informing the youth and others in the *doctrines, constitution*, and *liturgy* of the Church." How often, or rather it might be said, how seldom *all* this is done, those parishioners can best tell who have most felt the want of such instructions, when called upon by members of other denominations to explain, or even defend the peculiarities of our own.

But the fault of neglecting to obey the Church is not confined to its clergy. Whoever has the opportunity and inclination to attend to the mode of worship in very many congregations, and observes how few kneel at prayers, or stand while the praises of GOD are sung, as the Church very properly commands us all to do, or who audibly respond what the people are directed thus to respond, must believe that if others have led the way of disobedience, we, the people, have been equally ready to follow. If these things should be unimportant to some, let it be remembered, that it is in disregard of its regulations in these matters that contempt of the authority of the Church is first engendered, and its unity broken. The next step is contempt of its ministers; then of all its distinctive principles; and in the end its entire subversion.

I commend these topics to the serious consideration of those whom it may concern, with these words of the 34th article of our Church: "Whosoever, through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of GOD, and be ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as he hath offended against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren."

MARTYN.

We can transfer the following remarks to our page with satisfaction, arising from consciousness that the course they recommend has ever been ours. We have constantly aimed to fill the columns of the Churchman with solid instruction, rather than titillating curiosities for such as have itching ears.

SELECTION OF SUBJECTS FOR A RELIGIOUS NEWSPAPER.

THE efforts now making for the propagation of religious principles and religious intelligence, form an important feature in our American Israel. Already they are extensively disseminated through the deepening and widening channels opened by weekly religious newspapers, monthly magazines, and quarterly *periodicals*. Confining my remarks at this time to the weekly rather than the monthly, &c. fountains: it is hardly to be expected that the streams poured forth through these should be always pure and wholesome. The shallow rill of intelligence, as it seems to ask leave of the turf to pass by, may satisfy him whose thoughts and whose reading are employed on topics of a superficial nature, should it present now and then a ripple occasioned by something new or startling. For such readers, now becoming multitudinous, some editors appear to cater, loading their columns almost exclusively with news good and bad. What useful impression do they make upon the public mind? Do such materials produce discrimination by sharpening the intellect? Do they awake the dormant energies of the soul? Is this the right way to create a healthful appetite—to promote a growth at once healthful and intellectual, in which symmetry shall be combined with strength? Will it not rather vitiate the taste, and so repress the development of the mental powers as to reduce such blind followers to a contemptible level with those idolatrous Athenians, whose time was dissipated in hearing or relating some *new* thing? Acts xvii. 21.

The deep current of sound doctrinal discussion, addressed to the understanding—supplying materials for thought, and tasking reason—may perhaps present nothing to attract persons of this character. To trace its meanderings, to estimate its influences, to measure its breadth, and to fathom its depth, require efforts from which their minds recoil. What then? Shall they be always left in this state of pupilage? Are they never to be emancipated from leading strings? Let those editors who have heretofore dealt out their weekly quantum of floating intelligence, much of which is not worth the time and pains of reading, feel their responsibility, and endeavor to scatter with a broad cast other and better materials for thought. Should they from modesty, or indolence, or conscious inability, refuse to lead and direct the public mind, let them solicit the co-operation of such lovers of truth and righteousness as can and will supply their deficiency. Correspondents may be found of this description, who would gladly contribute something more profitable than mere news, with which to supply some of their columns. Cast thy bread (corn) upon the waters, for thou shalt find it after many days. Eccl. xi. 1.

Happily for the cause of truth and godliness, there are other readers who know the value of sound principles; and without undervaluing the influences produced upon the community by fitful gusts of passion, they rather prefer strong hold upon the understanding, when a permanent impression is desirable. In this opinion they are justified by experience. What but the light of truth, shining into their understandings, caused the hearts of the Reformers to throb with unwonted emotions? What but this can now rouse and *sustain* all the mightiest energies of the soul? The swollen torrent,—the roaring cataract,—the foaming surges of old ocean,—emblems of the stern realities of the Christian's trials and conflicts—serve rather to call forth than to paralyze the powers of their souls. Having taken to themselves the whole armor of GOD, it is with full purpose of heart to *stand* in the evil day. They do not undervalue milk for babes, nor overlook the first principles of the Gospel of CHRIST; but they know how to relish strong meat, and desire to make advances toward perfection. They believe, because taught by experience, that sound doctrinal truth ought to be the first presented to the mind, and then followed by warm appeals to the heart and conscience; and when applied by the Spirit of GOD, the pulsation of piety will be both healthful and vigorous.

E.

Albany Journal and Telegraph.

LONG ARTICLES.

THERE is a common outcry against articles in religious papers which stretch beyond a column. This objection may have some force when applied to the secular newspapers, because they are seen daily, and are used mainly for intelligence and commercial purposes, and admit of being laid aside in the hurry of business. But a religious sheet, we should think, would be viewed in a different light. It appears but once a week. It is not merely a religious chronicle, but a sort of evangelist, presenting the Gospel in its various doctrines and duties to its readers. Its contents should not be such as may be hurried over and forgotten. They ought to address the conscience, edify the heart, instruct the mind. These great objects cannot be effected by a miscellany of incoherent scraps, scarcely two of which refer to the same topic. Every one knows how a book or sermon, in which a multitude of subjects is presented, only serves to divide the attention, and fix it upon no one point. In attempting too much, it fails of every thing. A religious paper, if worthy of the name, ought to be read deliberately and devoutly. The exhibitions of truth which it presents, the suggestions it offers, the appeals which it makes, are solemn matters, which demand attention and decision. Even the intelligence which it contains is not—like the foreign political news—a matter of momentary gossip and speculation, but it involves personal duties, in which every Christian is bound to be seeking to know and do his part.

We are aware that the influence of a religious paper proceeds rather from its general tenor, and the regular bearing of its views to one point, than from the direct effect of distinct articles. And so it is commonly with preaching and with single sermons. Men receive their religious impressions, in a multitude of instances by the mass of truth which they have long received; and it is not so often that the complete argument of a sermon takes effect, as some casual, perhaps disconnected expression or sentiment. But in hearing sermons, or reading books and papers, it is rational to conclude that the appropriate effect would be more likely to follow, if the truth had been practically received *in detail.*

A sheet of disjointed paragraphs may amuse the reader, and be suited to an indolent hour, but with the amusement its effects are likely to end. Men's minds are not so easily moved to duty, that it is only necessary to state it. The minister may not be contented to announce his text, however explicit or peremptory it may be. He will elucidate and enforce it. So if much good shall attend the columns of a paper, it will be in proportion to the worth of the matter and the degree of attention which the reader may choose to bestow upon it: and this attention is not likely to be secured by too great a medley of desultory and various subjects.—*S. S. Journal.*

BIBLICAL.

D'OYLY AND MANT'S BIBLE.

I HOPE you will find room for the insertion in your pages of the annexed notice, which I have seen in one or two of our periodicals, respecting this commentary on the Holy Scriptures. This work is found in comparatively very few Episcopal families, and it is owing principally to its not being known. I have met with many persons of our Church who have never heard of it; some who have never seen it; and some who wished to obtain it, but who never acted on their wish, partly because of the high price, and partly because it was not to be found in any book stores out of New-York, and thus not presented to general notice. Within a year or two, these two valuable volumes have been more disseminated, and greater numbers thrown into the market; the price has also been diminished, and, as is seen by the advertisement, a great encouragement held out to the purchasers of several copies by the offer of a liberal discount.

Every family attached to the Church ought to be supplied with this Bible. Not to have it is to be ignorant of what we all ought to know, and to be

losing the inestimable benefits to be derived from it. The writer of this notice has in his library Scott, Henry, and Clarke, and although each of them is sometimes very good in his observations, and each possesses peculiar merits, yet neither of them is so *generally* satisfactory as the compiled commentaries in the work referred to.—This is, to use a common expression, a good stand-by, a safe guide to the Churchman, a wise counsellor, an instructive teacher, a prudent and timely monitor. It is the only commentary which has any degree of ecclesiastical authority attached to it; the only commentary which is in the least *ex cathedra*. For beside being a publication of a venerable and extensively useful society* in the Church of England, it embraces in its well-selected extracts, explanatory of Scripture, the results of the study and experience of the most eminent writers of that Church;—writers that are of the first authority in the theological world, and of the highest literary reputation. The edition published in this country has its value greatly enhanced by the labors of Bishop Hobart, who added many important paragraphs, some doctrinal and argumentative, such as those from the writings of Bishop White, but most of them of a devotional and practical cast, indicating an acquaintance with the most admirable religious authors in our language. Volumes which are the result of so much judicious and pious labor must be valuable. We have presented to us the work not of one man, but of the wisest and best men of the Church; not the light of one mind only, but the concentrated rays of many of the brightest luminaries. We have here applied to the elucidation, defence, and enforcement of holy writ, the power of Horsley, the richness of Taylor, the mild eloquence of Horne, the unadorned energy and learning of Pearson, the pious meditativeness of Hall, the sagacity of Paley. The "judicious Hooker," in one age, the staunch Churchman Daubeny in another; the commentators, Patrick, Lowth, and Whitby, the acutest critics, the most diligent and faithful travellers in Holy Land, the most eloquent preachers, the best devotional writers for the heart, even some of "the noble army of martyrs" to the cause of the reformation are, in the work before us, arrayed as champions who have come up to the help of the LORD. An invaluable blessing has been conferred upon the Church in the publication of this "Family Bible." In the study of the sacred text with the accompanying notes, we, and our families, by the help of the HOLY SPIRIT, will be saved "from all error, false doctrine, heresy, and schism; from hardness of heart, and contempt of GOD'S word and commandment; from all inordinate and sinful affections, and from all the deceits of the world, the flesh, and the devil." We shall here see the wisdom of GOD in giving us exactly such a revelation, and its merciful adaptation to the necessities and understandings of sinful and finite mortals. Here we have exposed, not only the loose notions of libertinism, which make the Deity an inobservant governor, but also the gloomy ideas of superstition, which suppose him to be a dark and malignant being. Here is exposed as utterly baseless, the theory of the worldly man, that morality will save him; as also that of the Antinomian, that faith only, and not that which *worketh by love*, is all that is required at his hands. Against these, and all such errors, we are here taught to compare Scripture with Scripture, by which we find that without shedding of blood there is no remission of sins, and that CHRIST is the Lamb of GOD which taketh away the sins of the world; that a faith in Him whose blood has been a fountain opened for sin and all uncleanness will operate in healing our corruptions, renewing our hearts, and enabling us to bring forth the fruits of righteousness to his praise and glory, for "we know that when he appears we shall be like him, for we shall see him as he is; and that *every man that hath this hope in him purifieth himself even as he is pure.*"

My desire, Messrs. Editors, is to draw the attention of our people to this the only commentary we, or the heads of the Church, can recommend to them. I am persuaded that the use of it will lead them to take more and more delight in the word of GOD itself; and if we can but get a *scriptural people*, (not that none are so now,) then the Church will become the joy of the whole earth. If a *practical* attention to the advertisement annexed will accomplish this, I trust that no Episcopalian, aye, or any other, will neglect the counsel I have humbly, but with much interest, been endeavoring to enforce. It is not too unimportant to add, that this notice is offered for insertion without the request or knowledge of any bookseller whatever.—*Protestant Episcopalian.*

* The title-page informs us that it is "The Holy Bible according to the authorized version; with notes explanatory and practical; taken principally from the most eminent writers of the United Church of England and Ireland: together with appropriate introductions, tables and indexes. Prepared and arranged by the Rev. George D'Oyly, B. D., and the Rev. Richard Mant, D. D., Domestic Chaplain to his Grace the Lord Archbishop of Canterbury. Under the direction of the Society for Promoting Christian Knowledge.—For the use of Families.—The first American edition, with numerous notes, selected and arranged by John Henry Hobart, D. D., Bishop of the Protestant Episcopal Church in the State of New-York." Both the compilers are distinguished men; the latter, especially, has written considerably, and is now Bishop of Down and Connor.

COMMUNICATIONS.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. VII.

"The field is the world."

INDIVIDUAL EFFORT.—NO. II.

WE purpose at present to consider what the Parochial Clergy, as individuals, can and ought to do in the great cause which is before us—*the extension of the Church.*

It is taken for granted, that, in determining what portion of the field shall be the object of their more immediate labors, they have acted with a full and deliberate view of their duty to the whole. It is now maintained, that the same full view of their duty to the whole, should direct them in their *prosecution* of the work, and that in the improvement of their talents, the employment of their time, the direction of their influence, and the exertion of their energies, they should act with continual reference to their great commission—"Go ye into all the world, and preach the Gospel to every creature." The minister of the LORD JESUS, be the scene of his labors where it may, can never shake off the obligation which this command of his Master imposes. The Master himself sets no limits to the work, and allows no exemption from an interest in the general cause; and he who determines to set limits for himself, and release himself from the holy obligation, loses the character which he professes to sustain, and forfeits his claim to the promise, which, be it ever remembered, is indissolubly connected with the command—"Go ye into all the world—and lo! I am with you always." It is every where the same service, with the same great and glorious object, under the same Master, and on the same conditions; and all who engage in it must consider that they engage in one common cause, with a common interest, and are bound to submit to common sacrifices, and to make common exertions. There is, it is true, a division of labor; but that division does not imply a disproportion on the part of any, or an indifference or inattention to the general object. The finger of GOD'S providence may not direct the footsteps of every individual into the empires of heathenism, or into the spiritual desolations of our own western frontiers; but though the duty to preach to them may not be clear, the pressing obligation to labor for them can never be removed. Let a fearful "WOE" be written against that man, who regards his decision to remain within that portion of the field which has been already cultivated, as an excuse for restraining prayer, and relaxing effort to aid and hasten the ingathering of the great harvest of the LORD!

To whatever extent these positions may have been theoretically admitted, it is to be feared that in practice they have been too often lamentably disregarded. The herald of "glad tidings to all people" resolves the question of duty with a determination to make a parish the scene of his especial labors, and in no long space his parochial jurisdiction and "all the world," his particular congregation and "every creature," become synonymous. And yet we may venture to say, that so far from diminishing, his determination thus to contract the sphere of his immediate efforts serves rather to increase his obligation to contribute abundantly his prayers, and efforts, and influence, and personal sacrifices to the untold multitudes who are sinking into the slumbers of the second death, amidst the night of ignorance, and infidelity, and idolatry. The man who abandons home, and country, and friends, and makes a voluntary surrender of his ease and enjoyment for the cause of GOD and the extension of the Church of CHRIST, who counts not even his life dear unto him, that he may yield to the necessity which is laid on him to preach the Gospel, does much for the work by his very example. He gives a strong and living evidence of the vital interest he feels in the Church, and the holy contagion of his spirit spreads through the hearts and awakens the energies of multitudes around him. To contribute thus to the success of the cause, the very nature of his situation places out of the reach of the parochial clergyman; and yet, as all are bound to labor equally for the Master, he must here find no excuse for inefficiency. By increased exertions in the improvement of the other means of influence which he does possess, he must find a counterbalance for this disadvantage. And how may this be done?

The circumstances of every individual must, to a very great extent, determine the mode in which he may accomplish the most in this great enterprise. But there are a few general principles which will apply to every case, and by conforming to which all may, in a greater or less degree, subserve the interests of the work before us. The question with every individual must be, what he can do, and how he may do the most; and the resolution must be formed in every heart, that no obstacle shall be interposed to hinder the tide of blessing, which GOD may be ready, through its instrumentality, to pour forth upon the parched wilderness of the Gentile world.

The first thing which can and must be done by every clergyman, is—*to keep constantly and distinctly in view the magnitude of the work to be accomplished, and to give it a prominent place in his affections and his prayers.* The immediate round of his parochial duties will too often be apt to intercept his view of the greatness of the field which is to be brought under cultivation, of the extent of the territories which are yet to be won for CHRIST. We would not have him relax his diligence or diminish his fidelity to his immediate charge; but we would have him imbibe continually a more enlarged and constraining principle of action, and from a constant and definite view of the wants of the world, draw a new and living motive to zeal in the cause of CHRIST every where. Unless he sees and knows what is actually to be done, and what is actually doing for the evangelization of the world, his affections cannot be properly enlisted, his prayers cannot be given with sufficient fervency to the cause. Let him know and feel that the eternal destiny of five hundred millions of Heathen depends in a great degree upon the efforts which Christians shall make in their behalf within thirty years, (for when that time is ended they shall all have gone to their graves, and their places shall have been filled by other multitudes)—and that theirs are souls for which the Gospel was designed, and to multitudes of whom the Gospel would perchance have been preached, had he from the beginning faithfully performed his duty. Let him know and feel how lamentable is the desolation of his own country, favored indeed beyond all others by the special providence of GOD—yet containing within its bosom multitudes who are not merely "treasuring up for *themselves* wrath against the day of wrath," but who are sowing plentifully, in a rank soil, the poisonous seeds of vice and infidelity, from which a rich harvest of wo is to be gathered by the coming generation. Let him study attentively the facts of the case—let him look honestly at what the world actually is, and consider how great things must yet be done in it, ere it shall be converted into the garden of the LORD; and if the Spirit of his Master be in him, the missionary cause must occupy a prominent place in his interest and affections, and its success be made a leading subject of his prayers. His brethren who have girded on their armor, and gone forth to fight the LORD'S battle, need, and have a just claim upon his sympathy and his prayers; and how knows he to what extent the success of their holy efforts may depend upon the sincerity, the earnestness, the importunity, the faith of his supplications in their behalf? The history of the hard fought struggle between Israel and Amalek has not been recorded on the page of inspiration for nought; and the memory of the efficacy of Moses' prayer may well be regarded as transmitted for our admonition and example.

But in this great matter it will not suffice for him to know, and feel, and pray—*he must act, also, to the extent of his ability.* Upon the action of the clergy in its behalf, the success of the cause we advocate must, in a very great degree, depend. The interest which they themselves feel in the matter—the desire which burns in their own bosoms, that "the comfortable Gospel of CHRIST should be truly preached, truly received, and truly followed, till all the ends of the earth have seen the salvation of GOD"—must be infused into the hearts of all those over whom they are placed. To them the people look for instruction in things pertaining to the kingdom of GOD;—on them they depend for direction in the way of Christian duty. And if Christians are expected to come up to the help of the LORD—to engage heartily and zealously in preparing the way for the triumphal progress of Messiah—it is *the clergy* who must call them forth—it is *the clergy* who must lead them onward—it is *the clergy* who must direct and animate, and urge them in their labors. Let every individual minister of the Lord JESUS once form the resolution that he will do all he can to acquaint himself thoroughly with the actual extent of a Christian's obligations in this great concern, and to impress those obligations fully and forcibly upon the consciences of his people, and by persevering exhortation to awaken them to actual engagement—and there would be no congregation remaining in the land which would not, with the spirit and temper of apostolic times, be zealously employed in gathering into the garner of the LORD the harvest with which the field is already white. No clergyman whatever has any reason to expect that his people will be diligent in searching out for themselves what they can and ought to do in this great concern, if he has never urged upon them a sense of their obligations; and until he has done this, with the true spirit of persevering zeal, he has no ground for saying that his people would be unwilling or tardy in coming up to the standard which CHRIST himself has set them. If he will but resolve to do his duty, he has the sure word of promise to encourage him that the Spirit of grace will give efficacy to his instructions, and prosper his endeavors. There is no reason for doubting that if every one would at once engage in the work, and do it faithfully, a year would not pass by ere the six hundred congregations of our Church would be in readiness to send forth from the midst of them their six hundred messengers of salvation to the people sitting in darkness. And if this is a result to be desired—a result which is practicable, and within the reach of the influence of the ministers of the sanctuary—who can say that no blame will attach to those who come short of it? Every clergyman of the Church is responsible to the great Head of the Church for an amount of influence over his people, which he may exert most auspiciously to the interests of the great cause, and which, for good or for evil, he cannot fail to exercise. Let him instruct his people faithfully in the actual spiritual desolation of the world—let him admonish them continually of the extent of their obligations to their crucified Redeemer—let him explain to them fully the import of the Master's commands, "Freely ye have received, freely give"—"Go, teach all nations"—and the result will prove, that, contracted as his immediate sphere may be, he is capable of exerting a great and blessed influence upon multitudes who are afar off.

He can persuade them to give, and act, and pray; and direct them to the channels in which the current of their zeal may flow with most effect. But he should do even more than this; nor ought he to rest satisfied until he has induced some at least amongst his people, not only to give of their prayers, and their possessions, but to consecrate themselves, their sons, and their daughters to the work of the LORD. Every congregation in the land should send forth, not only the money which is needed to support the cause of missions, but the *laborers* themselves who are to carry it forward; and the pastor of each must hold himself in a great degree responsible, if it is not done. The whole body of the Moravian Church, one hundred years ago, was not larger than many of our single congregations, and all together perhaps not as wealthy as many individuals amongst us: cast your eyes now north, south, east and west, and behold how great things through their instrumentality GOD hath wrought! Answer, then, ye thrice favored ministers to a thrice favored people, whether your obligations to the common Saviour are diminished, because the lot has fallen unto you in pleasant places, and your people are blessed with abundance of riches? It is your Master's work; and you must not be faint-hearted, or slacken the diligence of your exertions, until you have awakened some to the resolution that they will go up to the help of the LORD against the mighty, and preach to men sitting in darkness and the shadow of death the Gospel of JESUS.

But these efforts of the clergy must be confirmed and enforced by *their example*. They would be bound to give of their substance to the cause of CHRIST in any situation. From the performance of this plain Christian duty there can be an exemption for no one. But from the relation which every minister holds to the community, this common obligation derives a new and doubly constraining force. He is set forth as an example to the flock; and his own conduct must conform to the tenor of his preaching if he would gain access to their hearts and consciences. It will be easy for him to state strongly and forcibly their obligation to aid in the extension of the Church—it will be easy to give lively and glowing descriptions of the blessings which will follow upon the universal diffusion of gospel truth, and to press home the motives which should operate upon the heart of every Christian to hasten the time when all those blessings will be fully realized;—but he cannot expect that his descriptions and his arguments will affect the consciences of others more powerfully than they do his own, or that others will be awakened to a greater degree of interest and activity than he himself exhibits. As much, nay more, than he would expect or hope for from his people he must himself perform; he must show by his conduct how high he estimates the conversion of the world; by the self-denial he undergoes—by the sacrifices of ease and comfort he himself makes, he must testify his love for souls, his desire for their salvation, his interest in the kingdom of his Redeemer. He must show to those around him, the disinterested, devoted spirit of a missionary, while for the sake of the cause of missions he labors amongst those who are already Christians. Let him in his own person, and family and mode of life give up luxury and ease and fashion for CHRIST'S sake and the Gospel's; and then with a good courage, and an unblushing front, and an uncompromising spirit, he may speak boldly as he ought to speak, and call upon his people to follow the example he has set them, and with one accord sacrifice self at the altar of JESUS, and in the cause of five hundred millions of their brethren. Here, after all, is the great secret of success. The bright and living example of the minister, counting all things but loss, and consecrating all things as "holiness to the LORD," is the argument which will carry conviction to every conscience, awaken an interest in every heart, and arouse the Church to begin her career of victory and glory. This will speak with an eloquence which cannot be resisted, and to which Christians will delight to yield: this will give the most unanswerable evidence of your own sincerity, and present in the most striking aspect the merits and importance of your cause. Will you then, ye ambassadors for CHRIST, refuse to wield the sword which is thus placed in your grasp? Shall the enemy triumph through your supineness? Shall the triumphs of the cross be impeded through your coldness or indifference?

The demand which the Gospel makes is, that you should give up as much as those of your brethren have sacrificed, who have gone forth from the midst of us to preach among the Gentiles the unsearchable riches of CHRIST. You owe as much, and as much will be required of you. "He that taketh not his cross and followeth after me, is not worthy of me"—"Ye are the light of the world"—"Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

As friends of "the extension of the Church," we thus invoke her clergy to zealous individual effort. Z.

For the Churchman.

A WORD TO THE RICH.

THERE was a certain rich man, who had a *steward*, to whom he intrusted the care of large possessions, giving him strict charge, *not to be high-minded, nor to trust in the uncertainty of riches, but in the living* GOD, *who giveth us richly all things to enjoy; that he should do good with his money, be rich in good works, ready to distribute, willing to communicate; laying up in store for himself a good foundation against the time to come, that he might lay hold on eternal life.* In process of time it came to pass, that this steward was found to be much more wealthy than his master. He had accumulated large sums of money, which he secured in stock; and added house to house, and farm to farm, until it occupied almost his whole time to give attention *to his own concerns.* His habitation was the seat of elegance and refinement. No expense was spared to gratify his wife and children with every splendid indulgence which they, in the pride of life, longed for. One thought occupied his mind, to the exclusion of almost every other,—that he would leave his large possessions to his posterity, and that they would call their houses after his name. Now and then the thought would shoot through his mind, "*What have I been doing? these riches which I call my own, I have embezzled from their rightful owner, who gave them into my hands, to be expended for his use, and not for mine.*" But like an arrow through the air, it would scarcely leave any impression, and be quickly forgotten. But at length, the time for reckoning came. A messenger arrived at his splendid mansion, when he was one day confined to his bed by an alarming attack of disease. He handed him a paper, on which was written, "*Go to, now—weep and howl for your misery that shall come upon you. Your riches are corrupted, your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. You have heaped treasure together for the last days.*" He turned away his face, and died. In an agony of despair, he went to give an "account of his stewardship."

New-York, April 16, 1833. VOX AMICITIÆ.

REVIEW.

For the Churchman.

The Death of the Righteous; or, the Way of Holy Dying. By M. DE LA PLACETTE. *Translated from the French by* LEWIS P. BAYARD, A. M., *Rector of St. Clement's Church, New-York.* New-York: 1833, 18mo, pp. 410.

A more useful book has rarely issued from the press. It deserves the most extensive circulation, and should have a place in every library. Its plain "words, easy to be understood," put its rich thoughts within the reach of every one; and its subject is well-fitted to arrest the attention and engage the hearts of all. It proposes to induce men *to prepare for death, judgment and eternity.* And the volume is indeed worthy of its momentous theme.

It sets forth all the leading doctrines of the Gospel,—the *depravity of the unchanged heart*, the *need of a Redeemer*, the *necessity of the new birth*, the *operation of the Spirit*, and, in a word, the whole plan of *redemption through the blood of* CHRIST.

Before proceeding to a brief analysis of the work, it may be well to say a few words in regard to its distinguished author. The translator has not furnished any answer to a question which will be at once suggested to the mind of every reader of intelligence, not acquainted with the theological literature of France, *Who was M. de la Placette?* A page or two on this point, might have been made essentially to subserve the devout object of the publication; for the *holy life* of LA PLACETTE was a continued commentary on his writings, and his *holy death* displayed those very attributes which, in this treatise, are so well described. But the translator has not even mentioned, whether LA PLACETTE was a *clergyman* or a *layman*; nor has he said any thing of the particular views of the Gospel which this eminent man entertained. To some readers, therefore, it may be interesting to know, that he was one of the most eminent men of GOD in the seventeenth century.

Born at Pontac, in Berne, A. D. 1639, and educated with great care by his father, who was a minister of the Reformed Church, JOHN DE LA PLACETTE at an early age took holy orders, and soon occupied a conspicuous place among the Calvinistic, or reformed clergy of his time. He was a companion of the illustrious confessors, who suffered at that memorable period, when Louis XIV., in defiance of all laws human and divine, revoked the Edict of Nantes. Among the Protestants who then fled for life in every direction, La Placette repaired to Denmark, and, at the Queen's special invitation, became pastor of the French Church at Copenhagen. On the Queen's death, he went to Holland, and resided first at the Hague, and afterward at Utrecht, where he died A. D. 1718, at the advanced age of 79 years. His friends and companions were the chief worthies of his day,—a goodly fellowship of "faithful men." His labors as a preacher of the Gospel were peculiarly effective, in winning souls for CHRIST. And at the period of his death, he had published a voluminous series of theological works, distinguished for their easy style of composition, and their deep piety. Our author, it must be acknowledged, was much indebted for his reputation, to the profound and acute AMYRAULT, of whose labors he availed himself. But the thoughts and reasonings of this great moralist, in the flowing style and hallowed meditations of La Placette, acquired a new charm and a peculiar power.

It may well be supposed, that the productions of a writer such as this, would not long be suffered to remain untranslated. His chief works have all been published in our language; and the translator is in an error, when he supposes, that this Treatise on the Death of the Righteous "now first appears before the public in an English form." Preface, p. viii. La Placette was the favorite author of Dr. TENISON, Archbishop of Canterbury. And all his various writings, with only a few exceptions, have been translated and published by that learned prelate and others since his day. The work before us, entitled *La Mort des Justes*, and a work on conscience, *Le Traite de la Conscience*, have gone through several editions in our language.

The Death of the Righteous is, perhaps, the most useful of our author's numerous productions.

The translation now published, includes four of the five books contained in the original French work. The *first* book exhibits WHAT IS A HAPPY DEATH; the *second* treats of WHAT SHOULD BE DONE IN HEALTH, to prepare for such a consummation; the *third* teaches WHAT SHOULD BE DONE IN SICKNESS; and the *fourth*, what should be done AT THE NEAR APPROACH OF DEATH.

These four impressive topics are very happily set forth. In showing what is a *happy death*, the author speaks of it as rare, and explains the cause,—describes the two kinds of death, *the state of sin* and *the state of grace*,—and then gives a brief view of the repentance, faith, hope, charity, resignation, joy, and humility, appropriate to the Christian's death-bed. On the preparation to be made in health, the author teaches, that *our eternal salvation is our great concern*, and that it becomes us, as we value our everlasting peace, to dwell much on preparing for our departure, to secure a personal interest in JESUS, to cherish the spirit of true holiness, to sit lightly on the world, and to think often of DEATH, JUDGMENT, HEAVEN and HELL. The duties to be performed in sickness, suggest a new train of thought, exhibiting the cardinal graces of the Gospel. And the immediate preparation for departure brings to view the Importance of obtaining *peace with* GOD, and the mode of our reconciliation, justification, and salvation through the blood of JESUS.

As specimens of the manner in which some of these great truths are taught, the following passages are now selected.

In speaking of the only two kinds of death, p. 7, 8, the author says:—"In the one, we are objects of the love of GOD; in the other of his hatred. The one is followed by infinite and eternal felicity; the other with extreme and everlasting misery." "When the children of GOD come to die, death always finds them in that happy state which is called a state of grace. The wicked, on the contrary, die in a state of sin and condemnation." "A state of grace implies, on the part of GOD, the remission of all past sins, whatever they may be, and faith and repentance on the part of man." p. 12.

"A happy death is of such importance as to involve in it our salvation: in fact, our salvation depends solely upon the state in which we die. If we die in a holy and a Christian manner, it is certain and infallible, that in a moment after we shall be fully and perfectly happy; and that heaven contains no crowns, riches, or pleasures, which we shall not possess without fear of being deprived of them: and on the contrary, that if we die with evil dispositions, we are irreparably, eternally lost; and hell contains no punishments which we shall not eternally endure. Other faults which may be committed are easily repaired: sin itself, the greatest, the grossest, and the most fatal of all faults, is effaced by the atoning merits of the Saviour, on repentance and faith in him, and the efficacy of this atonement, thus applied to the soul, is such, that although the past is not changed, yet the sins are blotted out and remembered no more." p. 96.

"We know that of ourselves we are not able even to think a good thought. We know we can do nothing but in CHRIST JESUS, who strengthens us; and that if this great Saviour leaves us to ourselves, we cannot but sin and perish." p. 121.

In speaking of the common but vain cry for *mercy*, without a reference to CHRIST, it is well observed, that this simple *desire to be the object of* GOD'S *compassion*, however earnest, may exist in the soul of the most obdurate sinners. In correcting the fatal error of thus hoping for mercy without a regard to CHRIST, our author says p. 287, "I believe, that in order to avoid deception, we should attend principally to three things. The first is, the manner in which we have recourse to the mercy of GOD, and to the merits of our Saviour JESUS CHRIST. If it is without pledging ourselves to any obedience; if it is with a desire of persevering in our vices, and remaining slaves of the passions, this recourse is vain and useless, and will not avert from us the punishment of Heaven. But if it is in renouncing those sins, the remission of which we seek in the two great sources of our salvation; if we have a desire and a sincere resolution to live more purely and holily than we have hitherto done; if this desire and resolution are followed by execution [fulfilment]; if in this manner we have recourse to the mercy of GOD and the satisfaction of his SON, this is a certain proof that we are truly among the number of sincere believers and of the children of GOD. The second question which we should be careful to decide is, whether we are engaged in any habitual sins.—Finally, the last, and perhaps the principal thing which should engage our attention, is to examine whether we love GOD supremely; that is to say, whether any consideration or any motive, either of fear or of hope, could lead us to offend GOD, by known and deliberate sin."

There is a peculiar force of truth in the following passage, p. 335;—"We know that we are sinners. Do we, in fact, need any other testimony than that of our own conscience, to convince us of it? We know that the sins with which we reproach ourselves, merit hell. This, even conscience, enlightened by the truths of revelation, permits us not to doubt. We know that GOD grants not his grace to the impenitent, to the obstinate, to unbelievers, who live and die in sin. This is a truth which Scripture frequently asserts. We know that conversion, faith and repentance, are the only means which place us under shelter from those eternal calamities which we deserve. May we not conclude, that we are lost without remedy, if we are not truly and sincerely converted, if we repent not of our sins, if we believe not in JESUS CHRIST, and if we embrace not his Gospel?"

"Ought we not," it is emphatically said, pp. 404, 405, "to detest sin, when we consider how it displeases GOD, and how it must appear in his view of it, since he has punished it so severely in the person of his dear SON, who was loaded with its imputation, in order that he might bear its penalty?" "Do we not feel a lively grief, on account of those excesses to which we have been led, when we come to consider those exquisite sufferings to which they subjected this great Redeemer? The amazing evidence that both the Eternal FATHER and his adorable SON have given us of their love,—the one, in exposing his dear SON unto death for our salvation; the other, in himself submitting to it freely;—can this present itself to our mind, however transiently, without exciting in the heart all the emotions of a lively and profound gratitude? How can we find it in ourselves to refuse any thing to a GOD so liberal and beneficent; to a Redeemer so merciful and so charitable, [so merciful and so *gracious*?]"

In presenting to the public such a work as this, at the present time, the translator is entitled to the sincere thanks of every friend of JESUS. And many souls, it may be hoped, to his great joy, will derive from these pages that knowledge which maketh wise unto salvation.

The work, it is true, is not *in all respects* what *some* readers might desire. It has none of Bishop Taylor's point, and little of that *glowing* fervor which is to be found in the "Holy Dying." In certain particulars, it is inferior to Drelincourt's "Consolations against the Fear of Death." But it is commended by its distinctive qualities, to a far wider circulation than either of these admirable books, and is, on many accounts, to be preferred to these and to any other treatise on the same subject.

In commending this volume to general notice, it may be particularly stated, that it is in an eminent sense *a family book*, and also that it is entitled to a place in *the library of every parish*, and of *every Sunday School.*

There is a touching pathos in the translator's *Dedication* of his book "to Mrs. Mary Gooden Hobart, relict of the Right Rev. John Henry Hobart, D. D." And all the incidents associated with the departure of that eminent man of GOD, are such as fitly to prepare the mind for meditating on the uncertain tenure of life, and on the supreme importance of *a vital interest in the Redeemer*, "in all time of our tribulation; in all time of our prosperity; in the hour of death, and in the day of judgment." X. S.

ANCIENT EPITAPH.

Looke man before thee how thy death hasteth,
Looke man behind thee how thy life wasteth,
Looke on thy right side how death thee desireth,
Looke on thy left side how sinne thee beguileth,
Looke man above thee joyes that ever shall last,
Looke man beneath thee, the pains without rest.

THE CHURCHMAN.

SATURDAY, APRIL 20, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

APPOINTMENT BY THE BISHOP FOR CONFIRMATION.—April 28th, St. Peter's Chapel.

BISHOP ONDERDONK proposes making a Visitation in the months of May and June, as follows:—

Tuesday, May 7, Patterson, Putnam county; Thursday, 9, Phillipstown; Saturday, 11, Albany, St. Peter's Church, A. M., St. Paul's, P. M.; 5th Sunday after Easter, 12, Cohoes; 13, St. John's, Troy, (Ordination.) Ascension-day, Thursday, 16, Plattsburgh; Sunday after Ascension, 19, Malone; Tuesday, 21, Pottsdam; 22, Norfolk; 23, Waddington; Saturday, 25, Heuvelton; Whitsunday, 26, Ogdensburgh; Whitsun-Monday, 27, Morristown; Thursday, 30, Brownville; 31, Watertown; June 1, Sackett's Harbor; Trinity-Sunday, 2, Adams; Tuesday, 4, Lowville; 5, Turin; 6, Rowe; 7, Oriskany; Saturday, 8, and 1st Sunday after Trinity, 9, Oneida Castle; Wednesday, 12, St. John's, Troy, (Institution.)

TO CORRESPONDENTS.—"N. N.," "N.," and the Letters to the General Agent of the Missionary Society, were received too late for innsertion this week. We particularly regret that this has been the case with the last.—"A Friend to Sunday Schools," would not wish his communication to appear with a running commentary of confutation; and yet, so thoroughly is our mind made up on the subject, and so erroneous do we think his arguments (all of which were familiar to us, and had received due consideration, before we inserted the obnoxious extract) that we could not conscientiously admit it without such an accompaniment.—"Candor" has our thanks for his communication; but as a long article on the same side of the same question yet stands in our columns unanswered, it would hardly be fair to press the matter further. As for the blow aimed at us—we do not feel it.—The introduction to a Constitution, "J. A.'s" communication, and several other articles, have been crowded out by a miscalculation. Editors' arithmetic is no more infallible than their judgment.

TEXT OF THE ENGLISH BIBLE.—Public attention has been turned to this subject of late, by an inquiry pending before the British Parliament. In England, the publication of Bibles is a monopoly shared between some one London printer, who may have been designated as Printer to the King, and the presses of the two Universities, of Cambridge and Oxford. This regulation appears to have arisen partly from the fact that the Authorized Version was made at the command and expense of King James I., and is therefore considered as the King's property, assignable by him to whom he will; and partly from a desire to preserve the purity of Scripture, which, it was supposed, would be jeopardized by the carelessness, haste, and incompetence of tradesmen, if its publication and sale were left to private competition. The last position is now contested; the first no one thinks it worth while to insist on: and Parliament has been called on to decide whether it is for the nation's benefit that its supply of the Scriptures should be had from a few individuals, responsible, indeed, to public opinion, but without other check; or whether the correctness, as well as cheapness of the sacred text would not be promoted by committing its publication to all who choose to compete for public patronage. The investigations of a committee appointed to conduct this inquiry have led to many statements and counter-statements as to the actual and comparative purity of the text of Bibles printed under the existing system; those who wish the monopoly removed, laboring to show that it has led to carelessness and caused the introduction and perpetuation of errors; those who advocate its continuance, contending that the errors pointed out are not so numerous, or at most, not more so than would have resulted from an open competition.

Extracts from the statements thus made before the parliamentary committee have found their way into the English public papers, and from them have been copied, in one form or other, into many of our own.

The following paragraph, for instance, we find, where it certainly ought not to have been admitted, in the Episcopal Watchman:

Falsification of the Scriptures.—A Reverend gentleman in England, named Curtis, has recently made some appalling disclosures in relation to the careless and iniquitous manner in which the University editions of the Holy Bible, published by the King's printer, are put forth to the world. Mr. Curtis has exposed some enormous errors, and variations from the original text, as given in King James' time. Six hundred mistakes have been found in one book, and eight hundred in another; many of them most important, and all of them inexcusable. Some of the grosser ones, which would seem to have been concerted and intentional, have been rife for forty years. The true sense of Holy Writ, it is contended, has been greatly warped by these errors; and measures are being taken to have them rectified in all future editions of the Scriptures published in England. It is stated that the Churches in America had long since adopted one of the editions in question, as *a standard*;—if so, it is of the last importance, we should conceive, to import one of the corrected copies, now preparing, at the earliest period. The writer very justly remarks, and with much sorrowful feeling, that such perversions of the Sacred Word have given rise to more scoffers and infidels, than could have been otherwise produced by any one cause.—*Phil. Gaz.*

We have not seen Mr. Curtis' pamphlet, nor his evidence, as given before the Committee of the House of Commons, entire; but the extract of both, of which we have seen in the (London) Morning Herald, the Monthly Review, the British Magazine, and other papers, enable us to say that the foregoing representation is greatly exaggerated; that Mr. Curtis himself is unsatisfactory, loose, and contradictory in his statements and calculations; and that the epithets 'iniquitous,' 'inexcusable,' and 'intentional,' cannot be justly applied to any errors discoverable in the common editions of the Bible. The writer in the Philadelphia Gazette (whom we should not be surprised to find a Romanist, secretly wounding the authority of the Protestant version of the Scriptures) sets out with a gross blunder—making the 'King's printer' *publisher of* the 'University editions,' when, as above stated, the truth is that he is a *sharer with them* of the monopoly, but in no otherwise connected; Bibles are printed at Oxford, Cambridge, *and* London; and all who know any thing of the matter, know that the *London Text* (that is, the text of Bibles printed by the King's printer, and *not* by the Universities,) has many hundred variations from those of the Universities, while the latter differ almost as widely from each other. Edinburgh Bibles, printed also by 'king's printers,' but certainly not by *the* king's printer to whom the gazetteer alludes, have another text, different from all three, and the worst of the whole.

The Gazette writer speaks of the "original text, as given in King James' time."

What is that original text? Perhaps our fault-finder would find it hard to give an answer. In fact, there are *two* editions claiming to be originals, both in small folio, black letter, and both bearing, in the title page of the *New Testament*, at least, the date 1611, and yet differing in some scores, if not hundreds, of instances. One of these has, indeed, been satisfactorily ascertained, (by the preservation of the title-page of the Old Testament in four copies in the University of Oxford, and by other marks

discernible by one versed in typographical niceties,) to belong to the year 1613; but Mr. Curtis was ignorant of the fact. Now, both of these editions were 'given in King James' time:' are variations from them, or from *one of them where they differ*, therefore erroneous? And if two editions, published at an interval of only two years, differ considerably; is it wonderful, or so very 'iniquitous' that editions published more than two hundred years after, should differ almost as widely—for we believe few of the worst editions sought out by the industry of Mr. Curtis and other witnesses before the parliamentary committee, differ as much from the editions of 1611 and 1613, where they agree, as those editions differ from each other. The following remarks on this subject are interesting, and, what is more to the purpose, *correct*.

"The first edition of the Authorized Version was published in the year 1611, in folio, and in large black letter, and was quickly followed by other editions of various sizes, some in a type of the same description, others in a smaller black type, and others again in the Roman character, to such an extent, that I have met with copies of at least eleven different impressions issued before the year 1618. The first edition is the most important, as coming more immediately from the hands of the translators.—Even in that, however, errors would exist, and could not have been avoided, whatever degree of care might be bestowed upon it: but as they might be either mechanical or critical, the duty of the privileged printers, as to the proper treatment of them, would differ according to the same distinction. If such readings, being untrue to the original language, could fairly be considered as errors of the press, they must without question be removed; or if, being from their nature unlikely to have had such an origin, they might still be errors of *copy*, they must also be corrected: but how must they be treated, if they could not be owing to either of these causes, but were clearly mistakes in point of judgment or knowledge on the part of the translators? There is only one case perhaps in which it would become the duty of the privileged editor to enter into questions of criticism, without some express authority to support him. If a given mistake of the translators had already been corrected before his time, if the public opinion had concurred, either avowedly or tacitly, in the change, he might reasonably hope that the general acknowledgment of the truth would relieve him from the obligation of returning into error. I say nothing of the boldness which first made the alteration; I only commend the sound judgment which, after it was generally adopted, did not hesitate to retain it.

"Now all this, and more than this, applies to the first edition of our English Bible. There are errors in it of such a description as not to be explained by the common inaccuracies of the press, but owing probably in some cases to the defectiveness of the copy delivered to the printer; in others, it may be, to the imperfect knowledge of the translators themselves. Do not suppose for a moment that I would depreciate the labors of those admirable men, or cast a reproach upon the comparative unskilfulness of their times: the same causes of mistake are still in operation, and I am confident that there is no book whatever published in our own days, requiring the same descriptions of science and attention, which does not contain the same variety of mistakes. The following are a few among many of the more important errors to be found in the edition of 1611; and, to save some trouble, I will call the first edition (the one considered such in Oxford) A, the questioned edition B, and the edition of 1617 C.

Exod. xiv. 10. Twenty-one words printed twice over in A; corrected in B.
2 Chron. xxxii. 5, *prepared*, A and B; *repaired*, correctly C.
Ezra iii. 5, *offered*, twice over A and B; corrected C.
Job xxxix. 30, *he*, A and B; *she*, correctly C.
Psalm lxix. 32, *good*, A and B; *God* correctly C.
Jer. xxxviii. 16, *Zedekiah*, omitted in all three.
Mal. iv. 2, *ye*, omitted A and B; inserted C.
Ezek. xxiv. 7, *not*, omitted A and B; inserted C.

"From these cases, and others which might easily be adduced, we may show the value of subsequent editions, admitting at the same time the paramount authority of the first.

"But we might fancy perhaps, that as errors were thus gradually removed, there must have appeared at no distant period an edition presenting a perfect standard, and therefore precluding any further change. In point of fact, however, the editions which have corrected former errors, have frequently introduced new errors of their own. To confine ourselves to early examples:

Prov. xviii. 19, *barres*, correctly A; *bares*, B.
Prov. xvi. 5, *unpunished*, correctly A; *punished*, B.
Matt. xxvi. 37, *Jesus*, correctly A; *Judas*, B.
Heb. xii. 1, *unto*, which appears in A, B, and C, was omitted, possibly at an earlier period, but certainly in an edition of 1629.

And thus we see that errors might continue, even in modern Bibles, partly from a rigid adherence to the first edition, partly from the unavoidable mistakes of subsequent printers, which more careful editors might still feel it to be their duty to remove."

From the *first* of these editions an *exact* reprint, page, word and letter, is now publishing by the University of Oxford. The Book of Genesis is already issued separately, and for sale, though we know not whether procurable in this country.

"The true sense of holy writ, it is contended, has been greatly warped by these errors." It is not so. We may be permitted to make the assertion confidently, having ourselves collated the text of our authorized version of the Scriptures *throughout* with a number of editions varying, in parts, from *three* to *twelve*, of various dates, from 1616 to 1827, and from London, Cambridge, Oxford, Edinburgh and American presses. The number of errors materially affecting the sense in any one of these editions, was *extremely small*; although there were *some* such errors in all, and the aggregate of variations, great and small, was very large. From a collation of many editions, it would be easy to compile a most formidable list of material corruptions of the text, such as Mr. Curtis has presented: but, after all, it would be an imposition, for *all* of the blunders would be discoverable in no one edition, and most of them in only one.

Mr. Curtis' list of errors is as follows:—

"Counting the *words* only which are altered in the modern Bibles, and a few of the paragraph marks, which are important; that is, not at all including the general alterations of the orthography or minute punctuation, there appear intentional departures from King James' Bible,

"In the book of	Genesis, containing	50 chap.	807
	Exodus,	40	724
	Psalms,	150	600
	Lamentations,	5	59
	St. Matthew's Gospel,	28	416
	Hebrews,	13	147
	Revelation,	22	178
		308	2931

Or, in about one fourth of the Bible, upward of two thousand nine hundred such departures, suggesting the presumption, that there are upward of *eleven thousand* in the entire Version."

On this, the Rev. E. Cardwell, of St. Alban's Hall, Oxford, a witness at least as trustworthy as Mr. Curtis, remarks:—

"In this calculation, Mr. Curtis has studiously omitted to inform us from how many different editions, and where and when printed, these variations have been collected. Now I have examined, with the help of a minute collation, the text of the Book of Genesis and St. Matthew's Gospel, and I affirm that, if we exclude changes as to Italics and the printing of the word *Lord* or *God*,* and such differences as between *toward* and *towards*, *ye* and *you*, *among* and *amongst*, *born* and *borne*, *flee* and *fly*, *to* and *unto*, including, in short, those departures only which convey an actual difference of meaning, there are not in the copy which I have used (the Oxford 4to of 1824) more than NINE departures, intentional or otherwise, correct or incorrect, from the text of King James' Bible A in the Book of Genesis, nor more than ELEVEN in the Gospel of St. Matthew. I affirm also, that in most of these cases the departure is justified by the words of the original languages, and by the length of time during which each corrected reading has had possession in our English Bibles."

The importance of the last remark may be estimated from the fact, that out of *twenty-five* instances specified by Mr. Curtis as important departures of modern editions from the original text of the Authorized Version, *eighteen* are corrections by the Hebrew and Greek of errors manifestly unintentional on the part of the translators, and *twelve* were made before the year 1629.

"It is stated that the churches in America had long since adopted *one of the editions in question*, as a standard"—that is, as the connexion of the passage requires, and as it seems designed to suggest "one of the editions" "rife" with "gross" and "inexcusable" errors, is so adopted. We must again have recourse to flat contradiction. There is no evidence that Mr. Curtis ever found *three* errors of any kind in any editions adopted as a standard in this country. "The churches," by-the-bye, must mean the Protestant Episcopal Church in this country, the only Protestant denomination, we believe, which, as such, has taken any measures for the preservation of the integrity of the sacred text. That Church has but *one* standard, although it was rather anomalously made to consist of *two* impressions or editions, namely, one in 1806, another in 1812, both printed in 4to, at London, for Eyre and Strahan, the King's printers, by George Woodfall, and adopted by resolution of the General Convention of 1828, as a standard by which all editions of the Bible sanctioned by the Protestant Episcopal Church, should be corrected. We copy the following account of them from Mr. Thomas Hartwell Horne, whose opportunities of information were good.

"The booksellers of the metropolis, having applied to his Majesty's printers to undertake a handsome edition of the Bible, confided the execution of it to Mr. George Woodfall in 1804. The copy printed from was the current Cambridge edition, with which Mr. W.'s edition agrees page for page. It was afterward read twice by the Oxford impression then in use, and the proofs were transmitted to the Rev. Launcelot Sharpe, by whom they were read with Dr. Blayney's 4to edition of 1769. After the proofs returned by Mr. S. for press had been corrected, the forms were placed upon the press at which they were to be worked, and another proof was taken. This was read by Mr. Woodfall's superintendent, and afterward by Mr. W. himself, with Dr. Blayney's edition, and any errors that had previously escaped were corrected; the forms not having been removed from the press after the last proofs had been taken off. By this precaution, they avoided the danger of errors, (a danger of very frequent occurrence, and of no small magnitude,) arising from the removal of the forms from the proof press to the presses on which the sheets were finally worked off. Of this edition, which was ready for publication in 1806, five hundred copies were printed on imperial 4to, two thousand on royal, and three thousand on medium quarto size. In the course of printing this edition from the Cambridge copy, a great number of very gross errors was discovered in the latter, and the errors in the common Oxford editions above noticed, were not so few as 1200! The London edition of 1806 being exhausted, a new impression was put to press in 1810, and completed, with equal beauty and accuracy, in 1812, and published in 1813."

Dr. Blayney's edition, used in this process as a standard, was prepared at the recommendation of Archbishop Secker, under the authority of the University of Oxford, by several learned men, in conjunction with the Delegates of the Clarendon or University Press, under the superintendence of the Vice-Chancellor for the time being. Dr. Blayney, being the principal collator, and otherwise well known as a philological scholar and critic, had the honor of giving the edition his name.

"In this edition," says Mr. Horne, "which was printed both in quarto and folio, [the more accurate of the two,] in 1769, the *punctuation* was thoroughly revised; the words printed in *Italics* were examined and corrected by the Hebrew and Greek originals; the *proper names*, to the etymology of which allusions are made in the text, were translated and entered in the margin, the *summaries of chapters* and *running titles* at the top of each page corrected; some material errors in the *chronology* rectified; and the marginal references were re-examined and corrected, and *thirty thousand four hundred and ninety-five new references* were inserted in the margin. From the singular pains bestowed, in order to render this edition as accurate as possible, it has hitherto been considered *the standard edition*, from which all subsequent impressions have been executed. Notwithstanding, however, the great labor and attention bestowed by Dr. Blayney, his edition must now yield the palm of accuracy to the very beautiful and correct edition published by Messrs. Eyre and Strahan, his Majesty's Printers, but printed by Mr. Woodfall in 1806, and again in 1812, in quarto; as not fewer than one hundred and sixteen errors were discovered in collating the edition of 1806 with Dr. B.'s, and one of these errors was an omission of considerable importance. Messrs. Eyre and Strahan's editions may, therefore, be regarded as approaching as near as possible to what bibliographers term an *immaculate text*."

It appears, therefore, that no little care has been bestowed upon the present text of the English Bible, faulty as it is: and that whatever pains have been taken, the result of them all is concentrated in the editions recognised as a standard by our Church. The "sorrowful feeling" of her members, therefore, need not be very deep, even though many inaccuracies should have grown out of an English monopoly: there is little danger that any "such perversions of the sacred Word" as can "give rise to scoffers and infidels" have received her sanction.

We have more to say on this subject, but must reserve it for another number.

* [These last, however, ought not to be excluded, as they are in some cases important: if admitted, they would not double Mr. C.'s number.]

POETRY.—The reader may perchance remember some uncommonly sweet and simple lines which appeared in our first volume, under the title "The Christian's Triumph," and credited to the *Winter's Wreath*. If he does not, and has No. 41, Vol. I., yet in his possession, they are worth looking for. In 'The Winter's Wreath' those lines were inserted in a tale, as "an old hymn;" but whether really such, or like some of a celebrated writer's scraps from "an old play," exquisite gems *a l' antique*, was matter of doubt. The doubt is now cleared up by a correspondent of the Eclectic Review, who has identified them as slightly altered from an anonymous publication which in the year 1737 had reached its *ninth* edition, by the following singular title:—

"The Young Man's Calling; or, the Whole Duty of Youth. In a serious and compassionate Address to all young persons to remember their Creator in the days of their youth; together with remarks upon the lives of several excellent young persons of both sexes, as well ancient as modern, noble and others, who have been famous for piety and virtue in their generations. With twelve curious pictures, illustrating the several histories. Also. DIVINE POEMS.
'Wherewith shall a young man cleanse his way? by taking heed thereto according to thy word.'—*Ps.* cxix. 9.
"Verecundo adolescente quid amabilius?"—*Ber.*

The lines "My life's a shade" appear among the 'Divine Poems,' under the title 'The Resurrection,' and with the motto *Job* xix. 29. They are preceded by 'The Pilgrim's Farewell to the World,' and followed by 'Heaven,' which the reader will find on our first and fourth pages, and, if his judgment coincides with ours, consider as an exquisite treat, scarcely, if at all, inferior to the best morsels of Herbert.

TRANSATLANTIC OPINIONS OF OUR CHURCH.—The Christian Observer, of February, has, mixed up with some observations of a political cast, which, like most other European interference in American politics, have little solidity or value—the following just and candid remarks on the state and duty of the Episcopal Church in the United States. Bishop Hobart, it seems, had been assailed with some of those sinister predictions concerning the stability of the Union, to which its citizens are so often exposed while abroad: out of courtesy, perhaps, he withheld a positive contradiction; but turned the conversation, by remarking, with an energy, says the narrator, which we shall never forget—"Let it happen whenever it will, may the members of the Church have no hand in it."

"Our brethren of the Episcopal Church," says the Observer, introducing this anecdote, "are one Church; they meet together from all parts of the Union; and they have just held their triennial General Convention at New-York; all the States sending their representatives to meet in peaceful discussion for the common cause. To have this union destroyed would be mournful indeed."

"It may not be displeasing," adds the writer, "to our fellow Episcopalians in the United States to be reminded of this sentiment of their fellow-patriot and fellow Churchman. Whatever may be the political strifes of the country, let them cleave together in spirit as members of one Church, and not be induced in the most extreme case to admit a separation of their external organization without an absolute uncontrollable necessity. They have begun, by the mercy of GOD, to be a flourishing Church; let them take heed that the enemy of all good sow not strifes among them.

Bishop Jebb, in his "Lives and Characters from Burnet;" a book like all which bear his name, admirable alike for judgment, taste, and fervent piety, inserts, at p. lix., a still more flattering notice of the American Church.—"Certainly," says he, "a Church which daily recals the still verdant memory of such names as Dehon and Hobart, and which yet rejoices in the patriarchal energy of White, and the manly vigor of the Onderdonks, has no reason to be despondent of the future. The latest publication which has reached us from the American strand, affords, perhaps, a brighter prospect of sound, uncompromising Church principle, than any with which we have been lately gratified. I am sure that I shall not only be excused, but thanked, for producing from it the following extract;"—and he goes on to quote about three pages from Bishop Doane's sermon, entitled "The Gospel in the Church."

The Christian Remembrancer for March, notices Bishop H. U. Onderdonk's Consecration Sermon, in the following similar language:—

"The rapid progress of Episcopacy in the United States, is a source of heartfelt gratification to the Church of England. And we think Bishop Onderdonk must have looked upon the day upon which he was called upon to "preach the consecration sermon," when *four* bishops were admitted to their holy office, as the proudest and happiest of his life:—at all events the circumstance appears to have inspired him with more than usual eloquence, and the consequence has been a discourse calculated, not only to increase his own reputation, but to advance the cause of the extension of true religion, and the apostolic institutions of the Church. The Episcopal Church of the United States is at present governed by fourteen prelates, being an increase of four within the last few years; and we understand the extensive dioceses are to be further divided, and new ones called into existence, to meet the increasing wants of those vast regions, where a few years ago, the name of Christianity was barely known, and certainly the sacred orders co-existent with its promulgation, were unheard of. All this, we rejoice to believe, argues favorably for the permanency of that established Church, to which we glory to belong, and which has taken such deep root in the minds of those who, from their habits and locality, might have been supposed hostile to her institutions."

The writer is in error, we think, in accounting anything in the "habits and locality" of Americans "hostile to the institutions" of an Episcopal Church. His error arises from confounding, what an English Churchman can hardly separate, *the* Church *established* with a Church episcopally constituted. He is not less in error, we hope, in anticipating any "farther division of the extensive dioceses,' unless he means to allude to the late separation of Vermont from the Eastern confederation. It is not improbable that at some future period, the wants of the growing Church may call for increased Episcopal supervision for her dioceses already large; but we trust it will be brought about otherwise than by "division."

ALL SOULS' CHURCH.—We are much gratified to find this name, criticized in a late number by a correspondent, so satisfactorily explained by the Episcopal Recorder. The misunderstanding is additional evidence, if needed, of the importance of thorough acquaintance with all the facts of a case, before hazarding censure.

The name of the church referred to, does not take its origin from the superstitions of the dark ages, but from the language of Scripture, in Ezekiel xviii. 4.—"Behold ALL SOULS are mine." It is designed, we are informed, to place this very appropriate inscription on the walls of the church, and the name is composed of its leading words. One of the churches in London has the same inscription, and is designated from the same circumstance. Until we received this explanation, the appellation struck us quite as unfavorably as it has done "A Protestant;" and from its unavoidable associations, we still think it objectionable.

We are gratified to learn that the new church, by whatever name it may be called, goes on prosperously. A lot in the south-western part of the city has either been purchased, or is about to be purchased, as the site of the new building, and there is every prospect that the zealous efforts of Mr. Piggot will be crowned with success. We commend the object to the favorable attention of those who are able to assist in its execution, and trust that *many souls*, at least, in this city, for whom no man hath cared, will have cause to rejoice in its success.—*Ep. Rec.*

THE EPISCOPAL RECORDER complains, and justly, because a correspondent of the Churchman omitted to mention that he derived the account of "A Missionary Meeting," which he furnished for insertion, from the former paper. We beg our brother to compare an article on the diocesan institutions of South-Carolina under the head "Intelligence" in his own paper, with the source whence he professes to derive it. He will find that, although *we* might feel bound to give the credit of an article to the paper which furnished all its facts, he was indebted to us for the condensed form in which he was enabled to give it to his readers. It is a small matter, to be sure; but in a year we do a good deal of this rough work for our brother editors;—witness, for instance, the last Watchman, with its extracts from Archbishop Howley's charge, in which even our 'stars' are retained, though the heading be changed.

DR. CLARKE, once more, and for the last time. We thank the 'Christian Advocate' for the high compliment conveyed in its expression "the high-minded and honorable Churchman," although found in the neighborhood of censure strong enough to do more than neutralize its value. But we assure our brethren that the 'fear of Dr. Clarke's influence' has not for a moment dwelt with us, much less warped our judgment, or overcome our charity. What we have said, we said because we believed it true. Our belief is now confirmed, not less by the petulant and irritated tone of Dr. Clarke's defenders, than by the sanction of good judges, who cannot be suspected of partiality in our behalf.

The 'Advocate' asks for specifications. We refer it to 'The Presbyterian,' and to an article of mock-praise in the N. Y. Albion, for more than enough.

VISITATION OF NEW-JERSEY.—Bishop Doane commenced his second visitation last Sunday, by officiating in Trinity Church, Newark, morning and afternoon, and in St. Matthew's, Jersey-City, in the evening. His intentions regarding the remainder of the visitation are announced in the following circular, transmitted to the clergy of the Diocese.

Boston, Monday in Easter-Week, April 8th, 1833.

MY DEAR BROTHER AND FRIEND,—It was my purpose to complete a second visitation of the Diocese of New-Jersey before the meeting of the Convention; and I had sketched a plan for my journey which, with the divine blessing, I hoped to carry into effect in the course of this and the following month. It has since appeared, from considerations of a domestic nature, and connected with my change of residence, unsafe and inexpedient to make positive appointments to so great an extent. I shall still, however, carry my purpose into execution, as far as may be found practicable; and my hope is, that I may be able to accomplish it very nearly, if not entirely. But instead of announcing at once the general routine of my visitation, I shall give notice, severally, from time to time, to such parishes as it may be in my power to visit.

While I am desirous, therefore, that preparations for confirmation (as in my primary visitation I requested) should be made in every parish, I am to be expected only in such as shall receive notice from me to that effect. This notice shall be given in each case as early as possible; and the present Circular will serve in explanation of its not having been given at an earlier period. The places not visited before the Convention, shall receive attention as early thereafter as practicable.

Commending you, with all the flock over the which the HOLY GHOST hath made me overseer, to GOD, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified, and earnestly soliciting your prayers, that in the work for which I am set apart, I may be guided and strengthened by the LORD,

I remain,
Your faithful pastor and servant in JESUS CHRIST,
G. W. DOANE,
Bishop of the Diocese of New-Jersey.

LITERARY.

EUSEBIUS' ECCLESIASTICAL HISTORY, translated by the Rev. C. F. Cruse, Assistant Professor in the University of Pennsylvania, has just appeared in an exceedingly neat and readable form. Want of room compels us to defer a due notice of the work.

A reprint of Dr. Stuart's Commentary on the Epistle to the Romans, is in progress in London, under the superintendence of Drs. J. Pye Smith and Henderson.

Murray, the publisher, of London, is issuing a series of 'Landscape Illustrations of the Old Testament,' in monthly numbers. The engravings are by the first artists, from drawings by Turner and Calcott, executed from original and authentic sketches of the scenery represented, taken on the spot. The Fine Arts can hardly be better employed than in thus giving life and locality to our recollection of the wonderful things which GOD has done, and recorded in his book.

Dr. Bloomfield has in the press a small volume, in twelves, of Questions, Critical, Philological, and Exegetical, formed on the Annotations in his late edition of the Greek Testament, for use at University examinations, and by candidates for holy orders. It has been prepared at the special request of several of the English bishops, and other persons eminent in the Church and Universities.

The favorable reception of Dr. Russell's 'Egypt,' and 'Palestine,' has encouraged him to undertake the compilation of a similar work on Nubia and Abyssinia, in connexion with Dr. R. K. Greville, and James Wilson, Esq. The book is promised as a forthcoming volume of the Edinburgh Cabinet Library.

A work on Congregationalism is announced as in preparation, by the editor of the Congregational Magazine; to contain a sketch of its history; a statement and analysis of its principles; a view of its advantages; a discussion of the *modifications of which it may be thought susceptible*; an account of the ecclesiastical usages of Congregationalists, and an appendix of statistical tables and scarce documents.

Dr. Henderson, of Highbury College, has published a new and greatly enlarged edition of Buck's Theological Dictionary, containing nearly 500 additional articles. There was room for them: but there was still more need that the old ones should be corrected and rendered less unfair and party-spirited.

The Young Christian, by Jacob Abbott, Principal of the Mount Vernon School, Massachusetts, has been republished in England, in rival editions; one by the (Paternoster-row) Religious Tract Society: the other with a preface and corrections, by the Rev. J. W. Cunningham, of Harrow.

A friend writes us from Burlington, Vt., that "Bishop Hopkins has in press in that town, a course of lectures on the external evidences of revealed religion, calculated for general circulation." A work of this description, from the pen of one of the fathers of our Church, which shall be of a size and price to meet the wants, and be within the reach of all classes of readers, will be of much service, and no doubt obtain an extensive circulation.—*Episc. Watch.*

To the Editors of the Churchman.

PRESUMING on your perfect willingness to give us an opportunity to correct a misapprehension, which operates injuriously to our interests, we ask permission to inform the public, through the medium of the Churchman, that the edition of the Book of Common Prayer, which was recently noticed by Right Rev. Bishop Onderdonk, is *not* the fine stereotype edition, in single column, published by us, and that ours is a duly authorized edition, from plates which have been used, without alteration, for several years.

Respectfully yours,
R. BARTLETT & S. RAYNOR,
New-York, April 17, 1833. 76 Bowery.

NOTICE.

AN adjourned meeting of the Board of Managers of the New-York Protestant Episcopal Sunday School Society, will be held in St. John's Chapel on Thursday next, 25th inst., at half past 7 o'clock P. M.

The Members of the Board are particularly requested to be punctual in their attendance, as business of importance will come before the meeting.

BENJ. I. HAIGHT, *Secretary.*

FAIR OF ST. CLEMENT'S—POSTPONEMENT.

A FAIR will be held by the Divine permission for the sale of articles useful and of taste, for the benefit of the Sunday School of St. Clement's Church, at Mr. Niblo's Saloon, on Wednesday, the 15th of May, (not the 24th April,) to commence at 11 in the morning, and be continued during the evening.

Calendar.

April 21.—2nd Sunday after Easter.
—— 25.—St. Mark.
—— 28.—3d Sunday after Easter.
May 1.—St. Philips and and St. James.
—— 5.—Fourth Sunday after Easter.
—— 12.—Rogation Sunday—Fifth after Easter.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—On Friday, April 12th, 1833, in St. Clement's Church, New-York, Mr. Thomas S. Brittan was admitted to the holy order of Deacons, by the Right Rev. B. T. Onderdonk, D. D. Morning prayer was read by the Rev. J. W. Curtis, and the Lessons by the Rev. L. P. Bayard, who also presented the candidate. The sermon was preached by the Bishop.

In Christ Church, Reading, Penn. on the 28th ult. Mr. Samuel A. M'Coskry was admitted to the holy order of Deacons, by the Rt. Rev. H. U. Onderdonk.
Ep. Watchman.

CONFIRMED in St. Stephen's Church, New-York, by the Bishop of the diocese, April 14, 1833, 59 persons. In Trinity Church, Newark, on the same day, by Bishop Doane, 11 persons.

The Rt. Rev. Bishop Brownell administered the holy rite of Confirmation in the church at Hitchcocksville, on Easter Sunday.—*Ib.*

CLERICAL CHANGE.—The Rev. T. J. Davis has left the parishes of Salem Bridge and Bethany, and is now officiating at Glastenbury.—*Ib.*

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following, viz:—

1833. *Missionary Disposable Fund.*
April 15. Received of Jacob Shatzell, as a donation, $200 00
BENJAMIN M. BROWN, *Treasurer.*
April 18, 1833.

EDUCATION AND MISSIONARY SOCIETY.

The subscriber, in the absence of the Treasurer, acknowledges the receipt of *seventy-two dollars and ninety-seven cents* from the "Ladies' Association of St Paul's Church, Troy," to be applied to the "Education Disposable Fund."
April 3, 1833. H. ANTHON, *Cor. Secretary.*

GENERAL P. E. SUNDAY SCHOOL UNION.

THE Treasurer of the "General Protestant Episcopal Sunday School Union," gratefully acknowledges the receipt of ONE HUNDRED DOLLARS, as a donation from the "*St. Thomas' Church Association for the Promotion of Christianity*," by the hands of the Treasurer thereof, William R. Cooke, Esq., and which has been passed to the credit of the *Stereotype Fund* of the Institution.
FLOYD SMITH,
No. 12 Maiden-lane.
April 16, 1833.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz:—

1833.		
April 12.	From Miss Maverick, a Donation,	$1 00
16.	From Mr. W. R. Cooke, the amount which was appropriated by the Committee of "The St. Thomas' Association for Promoting Christianity,"	75 00
		$76 00

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, No. 46 Lumber-street.
April 17, 1833.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer acknowledges the receipt of the following sums, in aid of the *Stereotype Fund for the Bible*, viz:—

From Timothy Whittemore, per Mr. Beare,	$10 00
" David Hadden, per Mr. Roach,	10 00
" William F. Pell, do.	5 00
" Miss Marx, do.	5 00
" Several Sunday School Teachers of St. Thomas' Church, per Mr. Roach,	10 00
	$40 00

RICHARD OAKLEY, *Treasurer*,
No. 122 Front-street.
April 18, 1833.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of $93 87, and a ring, being the amount of a collection in the Church of the Ascension, after a Sermon preached by the Rev. Dr. McVickar, on Sunday, the 7th instant.
EDWARD R. JONES, *Treasurer.*
April 17, 1833.

CITY-MISSION SOCIETY.

THE Treasurer of the New-York Protestant Episcopal City-Mission Society acknowledges the receipt of the following sums:

Collections at the Mission Church, from January 13, to March 31, inclusive,	$160 65
From Jacob Lorillard,	50 00
" S. C. Cleveland,	20 00
From the "Association of St. Thomas' Church for the Promotion of Christianity," from W. R. Cooke, Esq.,	125 00
From six new annual subscribers, per J. W. S. Hows,	12 00
	$367 65

J. A. PERRY, *Treasurer*,
15 Hanover-street.
April 17, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund, acknowledges the receipt of *Thirty Dollars*, from the Sunday School of St. Stephen's Church, New-York, by their Superintendent, Mr W. M. Chadarick, being their second annual contribution for the support and education of an Indian child at this Mission, to be called HOBART ST. STEPHEN.

Also, *Twenty Dollars* from the scholars of the Sunday School of St. John's Chapel, New-York, for the education of an Indian child at the Mission, to be called MARGARETTA LORILLARD.

Likewise, a box of clothing and other articles, valued at about *Seventy-five Dollars*, being a donation from Mrs. Elizabeth Skinner, a member of St. Paul's Chapel, New-York; the greater proportion of which are the work of her own hands.

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford, & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William-streets, or at the residence of the Treasurer, No. 87 Leonard-street.
JAMES SWORDS, *Treasurer*
April 17, 1833. Green Bay Mission Fund.

MISSION CHURCH, VANDEWATER-STREET.

Daily Infant School, No. 1.

THE Treasurer gratefully acknowledges from the Managers of the Fair, in behalf of this school, as the proceeds of the sales at City Hotel, $700 00.
ELIZA M. HARRIS, *Treasurer*,
44 Franklin-street.
New-York, April 17, 1833.

ST. JOHN'S CHAPEL.

The subscriber acknowledges the receipt of the following additional sums and books for the furnishing of a Room and Library for the use of Students at the General Theological Seminary—

Mrs. Dr. Johnson, $5. Mrs. Kemble, $3. Mrs. Lupton, $1. Mrs. W. Kemble, $3. Mrs. Depew, $1 25. A Member of St. Stephen's Parish, $5, Total, $18 25.

BOOKS. From "A Friend," Kidd on the Trinity; New Testament (Modern Greek)
" From Miss Corré, Gray's Key, Magee on the Atonement, 2 vols., Burnet on the Articles, Jerram on Baptism, Paley's Evidences, Campbell on Miracles, Jahn's Introduction, Ernesti on Interpretation, Bishop White's Comparative Views, 2 vols.

☞ In addition to the above, the Subscriber has received two donations of $5 each, to be appropriated toward the purchase of a copy of Patrick Lowth and Whitby's Commentary, for the Room. He respectfully solicits *ten* similar donations, to enable him to complete the purchase.
April 3, 1833. H. ANTHON.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 18th, from the following persons, viz:—

George Carr Grundy—M. Lyon—James Jarvis—Postmaster, Jamestown, N. Y.—Wm. N. Johnston, *with remit*—Rev. Edward Ballard—Postmaster, Rochester—E. A. Newton—Postmaster, Penfield—Rev. Nicholas H. Cobbs—Rev. Wm. Hilton—John W. Mitchell—Rev. R. Hoare, Bermuda.

CHURCH OF THE ASCENSION, CANAL-STREET,

Rev. MANTON EASTBURN, Rector.

A FEW good Pews in this church may be purchased, by applying promptly to either of the subscribers. Such as remain unsold on the 1st May, will be rented, the present occupants having the preference.
MEIGS D. BENJAMIN, 195 Pearl-street,
CHARLES CARVILL, 108 Broadway,
Committee of the Vestry.
April 4, 1833. 109—3w.

DEATH OF THE RIGHTEOUS.

JUST published and for sale at the New-York Protestant Episcopal Press, THE DEATH OF THE RIGHTEOUS, OR, THE WAY OF HOLY DYING. By M. De La Placette. Translated from the French, by Lewis P. Bayard, A. M., Rector of St. Clement's Church, New-York.—Price One Dollar.

EUSEBIUS.

Just published, THE ECCLESIASTICAL HISTORY OF EUSEBIUS PAMPHILUS, Bishop of Cæsarea, in Palestine, in ten books. Translated from the Original, by the Rev. C. F. Cruse, A. M., Assistant Professor in the University of Pennsylvania.

Price $2 50 muslin,—$2 75 sheep,—$3 00 calf,—For Sale at the New-York Protestant Episcopal Press Buildings, No. 46 Lumber-street.

NEW PSALMS AND HYMNS.

THE NEW-YORK PROTESTANT EPISCOPAL PRESS

Have just published, and for sale at their Depository, No. 46 Lumber-street, a neat 12mo edition of

PSALMS IN METRE,

Selected from the Psalms of David; with HYMNS suited to the Feasts and Fasts of the Church, and other occasions of public worship.

PRICES.

Duodecimo,	calf,	50 cents.
"	roan,	50
"	sheep, lettered,	38
"	glazed muslin, lettered,	31

Also, will be published in a few days, neat editions, in 8vo, 18mo, and 32mo, various bindings.

BOARDING AND DAY SCHOOL.

MISS ANGELICA GILBERT continues her School for Young Ladies, at No. 113 Bleecker-street, [near Le Roy Place.] The Summer Term commencing on Thursday, 9th May next.

Her assistant Instructresses, are ladies of the highest qualifications for the trust, in point of education and experience, and she personally teaches Music, Vocal and Instrumental; and though employing an excellent French Master, superintends this branch, to aid and advance the younger Scholars.

The Scientific Branches are thoroughly taught, as far as the age and capacity of the Scholar permit.

Once in three weeks a Review of Studies takes place, and a Register of Merit is kept, which parents are invited to inspect, and thus take part in the Moral Government of the School. Strict attention is given to propriety of deportment; and principles of correct conduct are sedulously inculcated.

The most respectable references may be given to Clergymen and other Gentlemen, and parents of Scholars.

The Bill of Terms communicated on inquiry. 4w.
April 9, 1833.

The Pilgrim's Farewell to the World.

For we have no continuing city, but we seek one to come. *Heb.* xiii. 14.

"Farewell, poor world! I must be gone:
Thou art no home, no rest for me.
I 'll take my staff and travel on,
Till I a better world may see.

Why art thou loth, my heart? Oh why
Do'st thus recoil within my breast?
Grieve not, but say farewell, and fly
Unto the ark, my dove! there 's rest.

I come, my Lord! a pilgrim's pace;
Weary, and weak, I slowly move;
Longing, but yet can 't reach the place,
The gladsome place of rest above.

I come, my Lord! the floods here rise;
These troubled seas foam nought but mire;
My dove back to my bosom flies:
Farewell, poor world! heaven 's my desire."

"Stay, stay," said earth; "whither, fond one?
Here 's a fair world, what would'st thou have?"—
"Fair world? Oh! no, thy beauty 's gone,
A heavenly Canaan, Lord, I crave!

Thus ancient travellers, thus they
Weary of earth, sigh'd after thee.
They 're gone before, I may not stay,
Till I both thee and them may see.

Put on, my soul, put on with speed;
Though th' way be long, the end is sweet.
Once more, poor world! farewell indeed;
In leaving thee, my Lord I meet."

Divine Poems, 1737.

VARIETIES.

DUTY OF LAYMEN.

Does the duty of defending, illustrating, and explaining the truth, rest upon the clergy alone? Mede, Jenyns, Southey, Wilberforce, (may I not add Mrs. Hannah More?) thought not so. There are some minds more easily influenced on religious subjects by what a layman will say, than by the strongest arguments from a minister. Here, then, is something for laymen, as *laymen*, to do; something which it would seem, by the arrangement of Providence in the varied constitution of the human mind, was set apart for their action, at least for their co-operation. If a man have intelligence on any subject, he will show it; his light cannot be hid, but will shed its rays on others. If every one cannot write, every one can converse, and there is hardly an individual who, in the ordinary intercourse of society, has not an opportunity, without forwardness or parade, to communicate truths which he has settled in his own mind, and which may be of interest and benefit to others, and especially to the cause of Christ and his Church.—*Protestant Episc.*

THE FRENCH REFORMER'S SERMON.

In the village of Montmorillon, on the borders of Poitou and Limosin, a Church had been founded, chiefly by the zeal of Francis de la Ponge, who, after much exercise in the study of Scripture, resolved to devote his future years to the ministry. Before delivering his first sermon, he had mortified himself by a long preparatory course of fasting and abstinence; and when he mounted the pulpit, overcome by bodily weakness, and yet more by the solemnity of the holy duty in which he was about to engage, after the few opening words, he paused without being able to recover himself, and continued mute for a long time, with his hands clasped and his eyes raised to heaven. Breaking at length from this trance, as it were, and resuming self-possession, he defied Satan again to prevent his labor of love; bade him avaunt as one bound and chained by God, who would bestow his grace upon the pious work now commenced; and in proof of this assertion, he preached upon the spot for two good hours. Meantime, one of the enemy, on observing De la Ponge's nervous seizure, ran off to the neighboring village, and announced that the minister had suddenly turned black in the face, and that the devil had wrung his neck. The priests, overjoyed at so seasonable a miracle, assembled in the church, carried abroad the Host in procession, and announced this righteous judgment of God; till arriving at the Reformed Assembly, they were driven back with shame and confusion, upon discovering the preacher yet alive, and persevering in an animated discourse, little likely as yet to arrive at its conclusion.—*Smedley's History of Reformed Religion in France.*

"CATHOLIC," "ROMANIST," AND "PAPISTS."

We intend no disrespect when we use *Catholic* to denote *universal;* and in our view the *Catholic Church* embraces all credible professors of Christianity, together with their children who have not renounced the faith of the Bible. We claim that all essentially sound Presbyterians, Baptists, Methodists, Protestant Episcopalians, Moravians, Lutherans, Congregationalists, German Calvinists, and French Protestants belong to the *Catholic Church.* That there are *Christians* who belong to *the Church of Rome,* and who also pertain to the *Catholic,* or *Universal* Church, we are glad to believe. The members of the Church of Rome who belong to the *Catholic Church of* Christ we cannot consider as constituting *the whole,* that is, *the Catholic* Church. We must, therefore, for the sake of distinction, speak of those members of the visible Church who professedly belong to the spiritual cure of the Pope at Rome, as *Romanists,* or members of that portion of the professed kingdom of Christ whose seat of government on earth is in the city of Rome, and of which the Pope is the head. By the *Papacy* we mean the system of Papal government in the Church; even as by *Presbyterianism* we mean the system of Presbyterian church government. Why then should any think that we intend to reproach them when we call them *Romanists* and *Papists?* If they hold to a vicarious head of the Church of Rome, and to his ecclesiastical government, they ought to profess themselves *Romanists* and *Papists;* as we profess ourselves to be *Presbyterians.*

The Papacy we discard as heartily as the Prelatists and Papists discard *Presbyterianism.* We do not affirm, that no *Papist* is a Christian; but we assert, that the Papal form of government is no part of Christianity. The *Romanists* are less *Catholic* on this subject than we are; for their creed is, that no persons belong to the Church of God at all, who do not submit to the Papacy. Should we, therefore, reject the pretensions of the Romanists to Christianity, and say that none of them are *Christians,* we should but return the ungracious compliment which they pay to all Protestant Christians of every denomination. Illiberality of faith on this subject belongs to those who make the papacy, prelacy, immersion in baptism, presbyterianism or congregationalism, essential to membership in the Catholic Church of Christ.

Philadelphian.

ELECTION AND PREDESTINATION.

The scheme of Scriptural interpretation, now familiarly known by the name of Calvinism, may be traced back in the Western Church to the time of Augustine. But its appearance at that time was *sudden.* If we attempt to trace it back further, we are, as Mr. Faber observes, completely *at fault.* "Augustine, in the beginning of the fifth century, is the first ecclesiastical writer who annexes to the Scriptural terms, *Elect* and *Predestinate,* the peculiar sense which is now styled Calvinistic." And when, at the close of his controversy with the Pelagians, he propounded his own system, he was charged with advancing a doctrine which, to that day, had been unknown and unheard of in the Church. And how, says Mr. Faber, did he dispose of the charge? Did he attempt to overwhelm his censurers by a mass of citations from the Fathers, beginning from the day when he received the instruction of his catechist, and ascending to the days of the apostles themselves? On the contrary—he produces just three witnesses—Cyprian, Ambrose, and Gregory of Nazianzum: all of whom depose nothing to the purpose; and whose depositions, if they *were* to the purpose, could be of very little value to his cause; for Ambrose and Gregory were his own contemporaries, and Cyprian was not quite so much as a century and a half earlier. The doctrine therefore must have been a discovery of his own—as he once, incautiously, confesses it to have been. Whatever therefore may be the merits, or the demerits, of his system, in the abstract, it is a historical fact, that this system was stared at as a novelty, at the commencement of the fifth century. They who went before him had never dreamed of such an interpretation. If, therefore, his doctrine was, in truth, the doctrine of the apostles, it must have buried itself in the earth immediately after their time; and there it must have remained, till it was dug up again 400 years afterward. We have here a negative argument of almost irresistible strength. Whether the terms Elect and Predestinate had been rightly interpreted by the Fathers during the whole of that period, is a distinct question: but that they were *not* rightly interpreted by Augustine is next to indisputable. For it is almost impossible to believe that the mind of the apostles, respecting such a matter, should have been so soon lost, and so late recovered. According to the Calvinists, Augustine himself cannot have been completely *in the secret.* For Beza, in his life of Calvin, (ad an. 1551) informs us, that these difficult questions had never been sufficiently handled by the ancients; and that it was the Genevan controversy, which, eventually, brought them out into such perspicuous development, that none but the incurably contentious could remain in doubt!—*British Critic.*

POPERY.

The English Trappist Monks, late of Melleray Abbey, in Brittany, have issued in London a printed appeal for relief. The arguments by which the appeal are enforced are, "1. *We celebrate every day the Holy Sacrifice for our benefactors;* 2. A memento is made for them at every private mass; 3. We pray for them at the midnight office, and at the canonical hours of the day; 4. The community make a general communion for them on the first Thursday of every month; 5. *They partake of every good and penitential work of the community;* 6. They are prayed for after meals; 7. They are prayed for when we are informed of their illness; 8. *At the death of any benefactor, prayers are offered for the deceased*—every priest makes three mementos—every lay member offers a communion, and recites the seven penitential psalms; 9. A de profundis is recited every afternoon by the community assembled, for the deceased benefactors; and, 10. Every special benefactor shall be associated to the prayers *and good works of our whole society.*"

What must be the condition of the Roman Catholic communion in less enlightened countries, when even in the metropolis of the British empire, surrounded on all sides with the light of Protestantism, such an appeal is gravely issued?

Christian Observer.

SINCERITY.

Once, while the celebrated Robert Hall was spending an evening at the house of a friend, a lady who was there on a visit, retired, that her little girl, of four years old, might go to bed. She returned in about half an hour, and said to a lady near her—"She is gone to sleep. I put on my night-cap, and lay down by her, and she soon dropped off." Mr. Hall, who overheard this, said—"Excuse me, madam: do you wish your child to grow up a liar?" "Oh dear no, sir; I should be shocked at such a thing." "Then bear with me while I say, you must never act a lie before her: children are very quick observers, and soon learn that that which assumes to be what it is not, is a lie, whether acted or spoken." This was uttered with a kindness which precluded offence, yet with a seriousness that could not be forgotten.—*Life of Robert Hall.*

GOOD ENGLISH.

"In one of my early interviews with Mr. [Robert] Hall, I used the word felicity three or four times in rather quick succession. He asked—'Why do you say felicity, sir? Happiness is a better word, more musical, and genuine English, coming from the Saxon.' 'Not more musical, I think, sir.' 'Yes, more musical, and so are words derived from the Saxon generally. Listen, sir: 'My heart is smitten, and withered like grass;'—there's plaintive music. Listen again, sir: 'Under the shadow of thy wings will I rejoice;'—there's cheerful music.' 'Yes, but *rejoice* is French.' 'True, but all the rest is Saxon, and rejoice is almost out of tune with the other words. Listen again: 'Thou hast delivered my eyes from tears, my soul from death, and my feet from falling:' all Saxon, sir, except *delivered.* I could think of the word *tear,* sir, till I wept. Then again, for another noble specimen, and almost all good old Saxon-English: 'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever.'"—*Ibid.*

PRACTICAL.

The following article differs somewhat from those which our readers usually find under this head. It is not a whit the less entitled to its place. If there is any thing which appertains of right to *practice,* it is the use of the means which the bounty of our heavenly Father has provided for the conveyal of his spiritual grace.

Some of our readers may need to have the "pastor of three congregations" identified, as the venerable father of our Israel, the Rector of Christ Church, St. Peters', and St. James', Philadelphia, and Bishop of the Church in Pennsylvania. Few, we trust, will be disposed to turn from his fatherly monitions with disregard.

CONSIDERATIONS, EXPRESSED WITH BREVITY, IN REFERENCE TO THE INSTITUTIONS AND PRACTICES OF THE EPISCOPAL CHURCH; AND ADDRESSED BY THE PASTOR OF THREE CONGREGATIONS TO THOSE OF HIS PARISHIONERS, BY WHOM THEY ARE ENTIRELY OR IN PART DISREGARDED.

Notice.

It is not the design of this short exercise to advance the scriptural proofs of the several points. The pastor is in the habit of doing this annually and at large. His present object is to show the danger of the neglect of duties known and approved of; with the hope, that appeals to consciences will not be without their use.

Baptism.

This ordinance is an entrance on the Christian state. In it, there is confessedly required the profession, of assuming its obligations. It is difficult to conceive in what way profession can be made acceptably, with the neglect of the form appointed by the ordainer.

We are required to "let our light shine before men," but how can it shine or be attractive under the supposed disqualification? We are also cautioned, that the disowning of the Saviour will cause the being disowned by him. But is there not an implied disowning in the declining of the test of allegiance which has been prescribed?

By submission to baptism, we become subjects of a covenant, under which, on the part of God, are stipulated benefits to which we have by nature no claim; such as the pardon of sins repented of and forsaken, the aids of the Holy Spirit, and a renewed title to the immortality forfeited in paradise. If there be wanting assent to the covenant on our part, can we expect the benefits to which that condition was annexed? It is generally allowed that baptism occupies the place under Christian law, which was held by circumcision under the Jewish. In the latter instance, the penalty of neglect was the being cut off from the congregation of Israel. The Christian economy does not inflict temporal punishment. Is it to be expected, that the less guilt is contracted, and the less responsibility to a future reckoning?

Confirmation.

Such an institution in connexion with baptism, is no small evidence of the correctness of our construction of scriptural passages in reference to both.

Independently on the rite, the promises made in baptism are obligatory; but the assuming of them in our own persons, tends to impress them on our consciences.

It is also a correction of some errors concerning baptism; especially relative to infants.

In most cases confirmation is administered at times of life, when young people are entering on the greatest dangers of the temptations of the world.

The ordinance having been handed down to us from the earliest and best ages of the Church, observance of it helps to perpetuate among us the example of those times, and to be a security against modern errors.

The Lord's Supper.

It is required of the followers of the Saviour, that they shall live in open profession of his name. The manner of making the profession, appointed by himself, is by joining in the ordinance instituted by himself, for the commemoration of the sacrifice of his death. Is there not reason to fear, that without this, no other form of profession will be accepted?

The said sacrifice is the only possible ground of the pardon of sin. It had been prefigured in animal sacrifice from the time of the apostacy; and was especially presented to the Jews in their passover; of the sense of which, the Lord's Supper is a continuation. Can the ordinance be neglected, without a dishonoring of the design of it?

If any be hindered by false shame, it becomes them seriously to weigh the awful penalty attached by our Lord himself to this very cause of delinquency.

Some plead the danger of their afterward dishonoring the profession, which either is, or by others is thought to be, inconsistent with it. The same plea might be made in excuse for non-attendance on public worship; and even for backwardness to advocate any point of religion or of morals, when assailed in conversation. The living in the regular discharge of every known duty, is the best expedient for the being armed against temptation, to swerving from duty of any sort.

Others are erroneously alarmed by what St. Paul has said of "eating and drinking unworthily." The least attention to the passage will show that it forbids the feasting as at a common meal; and that the punishment said to have been inflicted on that account, was a visitation of temporal judgments.

In the Jewish law, the punishment of the neglect of the passover, as in the case of circumcision, was the being cut off from the congregation. Although temporal punishment is unknown in the Christian law, yet in this there is no reason to exclude the consideration of an after reckoning.

Public Worship.

In all the concerns of men, community of interest dictates community of action.

The principle is especially applicable to religion; owing to the corrupt propensities of nature, indisposing to the clearest of all duties, the adoration of the great Being who is the Creator of all things, and the bestower of all our mercies.

The duty is impressed on the human condition, in the diversity of riches and poverty, existing at all times and in all places. The rich are in danger of being under the influences of arrogancy and oppression. The poor are more easily drawn into various species of offence against the laws, and even to the resistance of all law and government. There can be no security against the calamities generated by this cause, but by bringing of the two descriptions of persons together under a system of rights sustained by the sanctions of religion. These cannot be brought into operation but by the assembling of both of the parties, in an equality of privilege before their Maker, and in the sense of an equal accountability to his impartial tribunal.

The influence of the example of those who are in honorable stations, and of the wealthy, on the public mind, is very great. Therefore, in proportion as this becomes corrupted, the others are partakers in the guilt of it; and the consequences of it appear, not only in all the relations and in all the departments of private life, but in all the crimes which invade or endanger the tranquillity of the state.

Awful is the condition of the man or of the woman, whose conscience can be at rest under the participation of so much guilt and of so much misery.

Joining in the Service, and Kneeling.

It would be easy to cite testimonies from the pens of men of acknowledged wisdom, in commendation of the beauty and of the edifying tendency of our liturgy. In doing this, there would be no need to be confined to members of the Church, which is in the use of these devotions; it being no uncommon theme of praise, from communions in which there are no forms of prayer. But if there be any ground of the honor thus done to our Church, it is a censure on the withholding of the voice from its being an accompaniment of the mind. The service is such as no wise men would have prepared, except with the expectation that the people would perform their part by being responsive to the minister.

The chief homage should be that of the heart. But, as it is a law of our nature, that this is excited by what is taken on the tongue, it may be doubted, that the former is considerably moved, when the latter is inert, in contrariety to provisions for the giving of utterance to it.

If any should hesitate to kneel in prayer, notwithstanding the examples in Scripture to the effect, let them be aware how little they appear to feel their character of sinners, in their approaches to the mercy-seat of a holy God.

Prayer Days.

The observance of them in the Episcopal Church, is a continuation of what was known in the primitive ages, under the name of "stationary days." As they come to us through the channel of our mother Church, the intended extent of the observance of them, should be learned from her canons. The fifteenth expresses the wish, that every householder, living within half a mile of the Church, would "come or send one at least of his household, to join with the minister in prayers." There are few families, who may not spare a member for the purpose; and of heads of families possessing leisure, it would be an edifying example if they were to give encouragement to a practice which has been dear to many godly persons, from the earliest ages to the present.

It must be confessed that some heads of families are dependent on employers, and not at liberty to make such an abstraction from their time. Others are in trades, which would require a change of clothing beyond what could reasonably be exacted. Still, in every congregation, there is a proportion, whose worldly concerns would not suffer from their attendance, and, under all circumstances, one at least of every family might submit to so slight an intermission of their labors or of their cares.

Late Attendance.

It is always, more or less, a hindrance of attention to the service, by attracting the observation of a proportion of the congregation.

In some late comers, it is the effect of vanity, that there may be the more attention to their persons and to their dress.

To every serious mind it should occur, that according to the arrangement of the service, the framers of it designed that it should begin with the confession of sin, as a suitable preparation for the proceeding to praise and to prayer generally. Was not this wise; and can the provision be disregarded, without the want of due sensibility, to our condition of sinners, and of our need of pardoning mercy?

That it may happen from some incident, regretted and not foreseen, must be conceded. In this case it may be questioned, whether it would not be best for the party to retire; and, at home, to offer up addresses to the great Being who sees in secret. When the fault is habitual, it must be an offence against God; not without cause of the censure of the religious members of the congregation.

Indecency of Behavior.

1st. Of profaneness. Under this head, there may be reckoned all merriment and needless conversation. They cannot but be sins against the great Being whom others are assembled to worship, and are insults offered to the worshippers. The evil does not stop here, but tends to wear from the mind all reverence of such a being.

2d. Of levity; which may be in carriage or in discourse in coming to Church, or in retiring from it, or during stay within its walls. There is pleaded for, not the semblance of feelings unpossessed, but a carriage suited to the place and the occasion: such as custom and good sense prescribe, on various occasions unconnected with religion.

3d. Of impropriety. Of this there have been mentioned two instances—late coming and not joining in the responses. To these may be added sitting during the prayers. With the exception of age and of indisposition, it is an indecorum, and so is every posture beside that of kneeling.

Not to join in the psalmody, so far as qualification may permit, is faulty. In some it may be excusable to limit themselves to the apostolic counsel of "making melody in their hearts."—But there is not the same excuse for those who possess the requisite qualifications, especially when there have been bestowed much time and expense in the cultivation of talent.—*Protestant Episcopalian.*

DEVOTIONAL.

ELIJAH HUMBLED.

"It is enough; now, O Lord, take away my life, for I am not better than my fathers." We have here an instance of the infirmity of the man, prevailing over the faith of the believer. The words unquestionably contain a hasty petition, and an ungracious complaint: yet who does not spontaneously admit, that the prophet's situation and conduct, at this crisis, have a much stronger claim on our sympathies than on our censures? Perhaps the most remarkable feature in this disconsolate address, is the degree of querulousness produced in the mind of Elijah, by the disturbance of his latent self-satisfaction. This is obvious in the concluding expression, "I am not better than my fathers;" a conviction often forced in upon an enlightened and ingenuous mind; but painful alike, though on different grounds, to the man who legitimately aspires after eminence, and to him who fancies that he has already attained to comparative superiority. Such distinguished honors as had lately been conferred upon Elijah, were likely to feed the native self-importance of the human heart; but small as was the injury which his humility sustained, by these temptations to rise in his own esteem, it is probable that he would have been quite unconscious of the incipient mischief, had it not been for the singular reverse which brought him low, and wrung from his afflicted bosom, the expression of its most secret and unsuspected emotions. It is thus that our all-wise and beneficent Father in heaven, carries on the divine education and discipline of his children; now affording them a system of means the most palatable and enlivening, and anon dealing with them in such a method, as to humble them, to prove them, and to know (or make manifest) what is in their hearts.—*Elijah; by the author of 'Balaam.'*

PRIVATE PRAYER.

"In the morning, rising up a great while before day, he [Jesus] went out, and departed into a solitary place, and there prayed. *Mark* i. 35.

Here we see how important is the duty of private prayer; how little excuse for its neglect the most pressing business can afford; how necessary it is for those who are the most deeply engaged in their worldly calling, so much the more to give their first waking thoughts to devout communion with God. Remember then, if ever your work is more urgent than common, is more than usual likely to occupy the day, remember you have so much the more need to ask God for his blessing on your labors; you are so much the more bound to rise early before day, when you may more easily be alone, and pray unto your Father, which seeth in secret. When you are most alone, then you are most close to Him. Then may you most freely express to Him your contrition, your need, your thanksgiving for need supplied, for contrition accepted through Christ in mercy.

Set apart, then, some fixed time for private prayer. Endeavor to be as far as possible alone. Retire to your own chamber; or, if you have none of your own, to some one place, the most private you can find or make, in the room you have in common. It matters not so much to be out of sight of men, as to be in sight of God; for you to be seen by Him, and for you to see Him by faith. Remember what you owe to Him, and give thanks. Call to mind how you have grieved Him, and confess. Consider what you want of Him; forgiveness of sin, grace unto holiness, and salvation of the soul through Christ. Consider, and ask in prayer, believing; and through Christ "ye shall receive." Matt. xxi. 22. Confess both your own sins, and the sinfulness of your own nature. Own yourself to be unfit to enter into God's presence. Think over with shame and sorrow before Him your worldly ways, your proud and selfish thoughts, your wanton words, and looks, and deeds; your perverse temper, your vain amusements, your idle neglect of his holy will. Pray that He be not extreme to mark what is done amiss. Pray that for his dear Son's sake He would forgive your sinfulness, and give you of his grace. Pray that He may make you to live in love, to die in hope, to rest in peace, and to rise in glory. And above all, each time of praying, each morning the first thing, and each night the last, give thanks to God for his great goodness in the redemption of the world through the atonement of Jesus Christ.

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